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THE CRITICAL STUDY OF THE TAITTIRIYA ARANYAKA AND AN ENGLISH TRANSLATION OF THE TEXT

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PREFACE

Āraṇyakas deserve high place in Indian Philosophy and Vedic studies. The Taittirīya Āraṇyaka is an important one; but it has not been studied critically in the modern world. Āraṇyakas of the Ṛgveda - Aitareya and Śāṅkhāyana or Kauṣītaki have been translated by the famous writer Prof. A.B. Keith; Bṛhadāraṇyaka of the White Yajurveda has been also translated by J. Eggling, the learned translator of the Śatapatha Brāhmaṇa; but the Taittirīya Āraṇyaka has not even been translated. This is a very lengthy Āraṇyaka having many difficult and obscure passages as well as many beautiful passages which threw abundant light on the philosophy, history, society and culture of ancient India. So many words of this Āraṇyaka have not come in any dictionary and Bloomfield has not noted many passages of this Āraṇyaka in his Vedic Concordance. I am astonished why this excellent Āraṇyaka has been neglected in this modern age. This is why I took it for my Research. I believe that the critical study and the translation of this Āraṇyaka will be a great contribution to our knowledge of Indology.

In a short time of about two years it was difficult to finish it; but my respected Prof. Dr. Surya Kanta Shastri gave me inspiration, respected Pt. Rama Chandra Malaviya helped me, not only with the books but also by the great kindness and love; in this way they enabled me to perform this great work. I am afraid whether the mere thanks giving can show my great honour to these kind scholars. I am very much grateful to them and I dedicate this work to them.

I thank my typist, Shri B.K.Mukherjee, who was helpful to me in many ways. My brothers have also helped and impelled me to be successful; but how can I thank them ? I have also to thank my other Professors who encouraged me and suggested me.

In a work of this kind which has been completed in less than two years, it is possible that there may remain some faults or missings. If it is so, I beg apology of my Readers kindly to excuse me.

Tribhuwan Lal

Dated: 31st March, 1958. Banaras Hindu University.

TRANSLITERATION

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ
a	ā	i	ī	u	ū	ṛ	ṝ	ḷ

ए	ओ	ऐ	औ	क्	ख्	ग्	घ्	ङ्
e	o	ai	au	k	kh	g	gh	ṅ

च्	छ्	ज्	झ्	ञ्	ट्	ठ्	ड्	ढ्
c	ch	j	jh	ñ	ṭ	ṭh	ḍ	ḍ

ढ्	ळ्ह्	ण्	त्	थ्	द्	ध्	न्	प्
ḍh	ḷh	ṇ	t	th	d	dh	n	p

फ्	ब्	भ्	म्	य्	र्	ल्	व्	श्
ph	b	bh	m	y	r	l	v	ś

ष्	स्	ह्	अं	अः	जिह्वामूलीय	उपध्मानीय
ṣ	s	h	(अ)ṃ	(अ)ḥ	ḫ	ḥ

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CHAPTER I

CHAPTER I

INTRODUCTION

1. What is Āraṇyaka

Historical Back-ground:

The Vedic Literature has been divided into three parts: (1) Saṃhitās or Mantras, (2) Brāhmaṇas, (3) Āraṇyakas and Upaniṣads. Āraṇyakas, including the Upaniṣads in them, are the concluding portions of the Vedas. Saṃhitās contain Mantras, praises and prayers; Brāhmaṇas contain voluminous details for sacrifices; Āraṇyakas meditate the mystery of the sacrifices; and the Upaniṣads present the highest philosophy.

A question is raised whether the Āraṇyakas and the Upaniṣads are a protest against the Brāhmaṇas. But this question is now out-of-date. In the beginning of the Vedic studies in Europe it was considered that the warriors, in protest of the priests, put forward the philosophical speculations; but soon it was realized that the philosophical speculations had their root, growth and development in the Ṛgveda, the Atharvaveda, the other Saṃhitās and even in the Brāhmaṇas; and the Āraṇyakas and the Upaniṣads stand firmly on these bases; they are the result of a long thinking tradition. It is true that most philosophers are not priests, who were engaged in the long sacrificial science. But the warriors were also the masters of the sacrificial science; many proofs of this fact are recorded in the Brāhmaṇas; for example we may see the passages of the Śatapatha Brāhmaṇa, where Āyasthūṇa teaches his

priest Saulbāyana[1]. The seers of the Upaniṣads are not only kings or priests, but also women and the people of dubious descent. Though at first the Brāhmaṇas or the priests were unable to lead the philosophical thoughts on account of being engaged in the sacrifices; but soon they found their hold upon these by their wisdom. They produced the doctrine of the four Āśramas (stages of life) and thus they made these philosophical speculations essential parts of the third and the fourth Āśramas.

The Meaning of the word "Āraṇyaka" and "Upaniṣad":

Pāṇini does not explain the word 'Āraṇyaka' in the sense of a work. In his Aṣṭādhyāyī we find that buñ (=aka) is to be employed after 'Araṇya' when it refers to man[2]. Patañjali says that the mention of man only is insufficient, it should include road, reading, Nyāya (right course), Vihāra (location) man and elephant[3]. Here reading (Adhyāya) applies to the work Āraṇyaka (the Treatises of the Forest).

In the older literature, the Āraṇyakas have been called 'Rahasya' (mystic knowledge) also. We find this name in the Gopatha Brāhmaṇa[4], Baudhāyana Dharmasūtra[5], Vāsiṣṭha Dharmasūtra[6] and

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1. Śatapatha Brāhmaṇa, 11.4.2. 17-20.
2. अरण्यान्मनुष्ये Pāṇini. 4.2.129.
3. बत्यल्पमिदमुच्यते मनुष्य इति । पन्थाध्यायन्यायविहारमनुष्य हस्तिष्विति वक्तव्यम् ।
   Mahābhāsya on the Sūtra, 4.2.129.
4. Gopatha Bra. 2.10.
5. Baudh. Ds. 2.8.3.
6. Vas. Ds. 4.4.

Manusmṛti[1]. Maskerī, while commenting the Baudhāyana Dharmasūtra, clearly explains 'Rahasya' as a book to be read in a forest[2]. Baudhāyana Dharmasūtra uses the word Brahmana also for the Āraṇyaka.[3] Hence, it is clear that there were different names of the Āraṇyaka in the beginning and perhaps, as it is mentioned by C.V.Vaidya[4], the name Āraṇyaka was not so much famous in the time of Pāṇini as to be noted by him in his grammar. But the word Āraṇyaka is so fit for the name of these works that it dominated all other names.

Dr. Keith[5] says, "There is some uncertainty as to the exact meaning of the word Āraṇyaka. Sāyaṇa gives somewhat two different interpretations of it. In the preface of the Aitareya Brāhmaṇa, he describes it as 'आरण्यव्रतरूपम् ब्राह्मणम्' in the preface to the Āraṇyaka itself he says:

ऐतरेयब्राह्मणेऽस्ति काण्डमारण्यकाभिधम् ।
अरण्य स्व पाठ्यत्वादारण्यकमितीर्यते ॥ ५ ॥

and

सत्रप्रकरणेऽनुक्तिर अरण्याध्ययनाय हि ।
महाव्रतस्य तस्यात्र होत्रं कर्म विविच्यते ॥ ८ ॥

The latter view is energetically supported by Oldenberg and is adopted by Macdonell. The former has the support of Weber, and

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1. Manu 2.140.
2. रहस्यम् अरण्ये पठितव्यो ग्रन्थो यस्तम् । Maskarī on Baudha.Ds. 2.8.3.
3. Baudha.Ds. 3.7.7.16.
4. C.V.Vaidya: History of Sanskrit Literature (Śruti Period). But his view is not acceptable. He derives 'Āraṇyaka' from 'Araṇya'. He also mistakes in assigning the sentence (अत्यत्पमिदमुच्यत) of Patañjali to Vararuci.
5. Aitareya Āraṇyak (Edition, Translation etc.) pp. 15-16.

Deussen argues in favour of it on the ground that the aim of the Āraṇyakas was to supply a substitute for the sacrificial rites to be used by Vānaprasthas. This view, is rather, far-fetched. The Āraṇyaka seems originally to have existed to give secret explanations of the ritual, and to have pre-supported that the ritual was still in use and was known. No doubt, the tendency was for the secret explanation to grow independent of the ritual until the stage is reached where the Āraṇyaka passes into the Upaniṣad, and contemporeneously the life of the Hindu is differentiated into the four Ashramas. But originally an Āraṇyaka must have merely meant a book of instruction to be given in the forest.

Sāyaṇa says in the beginning of his commentary of the Taittiriya Araṇyaka:-

अरण्याध्ययनादेतदारण्यकमितीर्यते ।
अरण्ये तदधीयीतेत्येवं वाक्यं प्रवक्ष्यते ।। ६ ।।

x x x

एतदारण्यकं सर्वं नाव्रती श्रोतुमर्हति ।। ६ ।।

Here it is clear that the name Āraṇyaka is given to these works on account of being read in the forest and that "this should be read in the forest" is found in the texts of this kind. Let us see some such passages in the Taittiriya Āraṇyaka:-

अरण्येऽधीयीरन् । भद्रं कर्णेभिरिति द्वे जपित्वा । १। ३२। २

x x x

--सोऽरण्यं परेत्य शुचौ देशे स्वाध्यायमेवैनमधीयन्नासीत । २। १७। १

x x x

नैतमृषिं विदित्वा नगरं प्रविशेत् । यदि प्रविशेत् मिथो चरित्वा प्रविशेत् ।

Besides these the third prapathaka of the Taittiriya Āraṇyaka deals with the Mantras of the Caturhotra Citi, which have been explained in the Taittiriya Brahmana, where the mantras have not been given on account of being reserved for reciting in the forest (Aranya) only. Sayana says:-

ब्राह्मणग्रन्थस्य तृतीयकाण्डे द्वादशप्रपाठके ऋक्ष वै चतुर्होतार इत्यनुवाके चतुर्होत्रचितेर्ब्रह्मिणमुक्तं न तु तन्मन्त्रास्तत्रोक्ता: । तेषामरण्ये ध्येतव्यत्वात् ।

III Prapathaka, preface of his commentary.

In these passages we find that Aranya (forest) is recommend -ed for the study and meditation; but it is not the only rule; we also find recommendations for reading in village[1] etc., as:-

ग्रामे मनसा स्वाध्याय मधीयीत दिवा नक्तं वा । --- उतारण्ये बल उत वाचोत तिष्ठन्नुत व्रजन्नुतासीन उत शयानो धीयीतैव स्वाध्यायम् ।

२। १२। २

य एवं विद्वान् महारात्र उषस्युदिते व्रजंस्तिष्ठन्नासीन: शयानो रण्ये ग्रामे वा यावतरसं स्वाध्यायमधीते सर्वाँल्लोकां जयति सर्वाँल्लोकाननृणो हु स चरति ।

२। १५। १

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1. Max Muller and Rajendra Lal Mitra, misunderstanding a verse which Sayana quotes in the preface of his commentary of the Taittiriya Aranyaka, say that some parts of the Taittiriya Aranyaka are exempted from the restriction that they should be read in the forest only. That verse runs thus:-

नारण्याधीतिनियम: सावित्रादि चतुष्टये । अतस्तद् ब्राह्मणग्रन्थे श्रुतं व्याख्यातमप्यद: ।। १२ ।।

Here the parts of the Aranyaka are not meant; but the four parts of the Kāthaka Kāndas are meant which have been included in the Taittiriya Brahmana. See under the section "The Taittiriya Āraṇyaka" of this Introduction. (For the views of Max Muller and Rajendra Lal Mitra see respectively:-

(i). Ancient Sanskrit Literature, p.164, Allahabad Edition; and

(ii). The Taittiriya Āraṇyaka, p.5 of the introduction.

Hence it may be concluded that in the beginning there was no strict rule for the study in the forest; but the study in the forest was preferred; and this is why we get the name Āraṇyaka for these treatises. This tendency of reading the Āraṇyakas in the forest increased further and further in the later times; and now-a-days, the orthodox Brāhmaṇas do not read or teach the Āraṇyakas at home or in the schools; they recite it either in a forest (which is now very difficult) or in a temple.

Let us now discuss the meaning of the word 'Upaniṣad'. Different significations have been sought as the meaning of this word. Śaṅkarācārya and other Indian commentators derive it at least in three ways from √Sad, meaning to destroy, to approach and to faint; for the Upaniṣads destroy ignorance, take to knowledge of Brahman, and faint the sorrows of the birth and the death. Sāyaṇa is also of this opinion and he quotes Sureśvarācārya, who has written Vārtikas (explaining verses) on the commentaries of Śaṅkarācārya:-

उपनीयेममात्मानं ब्रह्मापास्तभ्यं स्वतः ।
निहन्त्यविद्यां तज्जं च तस्मादुपनिषद्भवेत् ॥९॥
निहत्यानर्थमूलं स्वाविद्यां प्रत्यक्तया परम् ।
गमयत्यस्तसमेदमतो वोपनिषद्भवेत् ॥१०॥
प्रवृत्तिहेतून्निःशेषांस्तन्मूलोच्छेदकत्वतः ।
यतो वसादयेद्धिया तस्मादुपनिषन्मता ॥११॥

But these interpretations are not justifiable on the ground of philology or on the ground of fact. Indian commentators have also interpreted it as 'Rahasya', i.e., mystic doctrine; and according to Deussen[1] this interpretation is correct.

The exact way of finding the correct meaning is to derive the word 'Upanisad' from √Sad, to sit, with 'Upa' to mean near, and 'Ni' meaning down. Hence, 'sitting down near (the teacher for the mystic instruction)' is found for the meaning of 'Upanisad'. This view is confirmed even on the evidence of some passages of the Upanisads such as:-

ओ३म् अधीहि भगव इति होपससाद सनत्कुमारं नारदस्तं होवाच यद्वेत्थ तेन मोपसीद ततस्त ऊर्ध्वं वक्ष्यामीति ।

Chāndogya Upanisad, 7.1.1.

2. The Āraṇyakas

There are different views regarding the exact number of the Āraṇyakas. Two Āraṇyakas of the Ṛgveda (the Aitareya and the Śāṅkhāyana or Kauṣītaki) and the Taittirīya Āraṇyaka of the Black Yajurveda (Taittirīya recension) have been accepted by all. Bṛhadāraṇyaka of the White (Śukla) Yajurveda is also accepted, but this is in two recensions, Mādhyandina and Kāṇva, and it has been regarded as two works by some scholars. There is some difference in the texts of these recensions and there will be no fault if we consider them as two Āraṇyakas.

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1. Deussen: Philosophy of the Upanisads, Edinberg, 1908, p.10.

According to Max Muller[1] there are no Āraṇyakas attached to the Sāmaveda and the Atharvaveda. The Atharvaveda certainly has no Āraṇyaka; but this cannot be said about the Sāmaveda. Rajendra Lala Mitra argues strongly[2] that the Araṇyagāna and the Āraṇyaka-saṃhitā are the two Āraṇyakas of the Sāmaveda. According to his view, these Āraṇyakas are contained in the Saṃhitā while the others are contained in the Brāhmaṇas or they are separate works in the continuation of the Brāhmaṇas. The Āraṇyagāna, though formed of the hymns of the Ṛgveda, is for reciting in the forest only. The Āraṇyakasaṃhitā has the legends and the matter very similar to what occur in the Aitareya and the Taittirīya Āraṇyakas. We may include these two works also in the category of the Aranyakas. Besides these, the Jaiminīyopaniṣad-Brāhmaṇa has been also considered as an Āraṇyaka. It has been described as the Talavakāra Āraṇyaka by Pt. Bhagavaddatta[3], C.V.Vaidya[4], Pt. Rama Govinda Trivedi[5] and Pt. Baladeva Upadhyaya[6]. A part of the Chāndogyopaniṣad is also an Āraṇyaka according to Winternitz[7] and Pt. Rama Govinda Trivedi[8]. Undoubtedly, the beginning chapters of this Upaniṣad have the contents analogus to the Āraṇyakas.

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1. Ancient Sanskrit Literature.
2. The Taittirīya Āraṇyaka, Bibliotheca Indica, preface -pp.4-5.
3. Vaidika Vaṅmaya Kā Itihāsa (वैदिक वाङ्मय का इतिहास) Vol.II, pp.234-35.
4. History of Sanskrit Literature (Śruti Period).
5. Vaidika Sāhitya (वैदिक साहित्य) p.156.
6. Vaidika Sāhitya Aur Saṃskṛti(वैदिक साहित्य और संस्कृति) p.242.
7. History of Indian Literature, Vol. II.
8. op.cit., p.156.

Pt. Bhagavaddatta[1], on the evidence of a manuscript, says that the Maitrī Upaniṣad is the Bṛhadāraṇyaka of the Caraka Śākhā (recension). It has been called the Maitrāyaṇīya Āraṇyaka. Winternitz[2] has assigned post-Buddhistic date forthis work, but Pt. Bhagavaddatta's view has been supported by C.V.Vaidya[3], Pt. Rama Govinda Trivedi[4] and Pt. Baladeva Upadhyaya[5] by accepting it as an Aranyaka.

Besides these, Dr. Sūrya Kānta Śāstrī has published some parts of the lost Kāṭhaka Āraṇyaka, which he brought from a Pandita of Kashmir, in his book entitled 'Kathaka-Brahmana-Sankalanam'.

Now, we can enumerate the Aranyakas as following:-

1. Aitareya Aranyaka.
2. Śāṅkhāyana (or Kauṣītaki) Āraṇyaka.
3. Taittirīya Āraṇyaka.
4. Bṛhadāraṇyaka (Mādhyandina recension).
5. Bṛhadāraṇyaka (Kāṇva recension).
6. Āraṇyagāna.
7. Āraṇyakasamhitā.
8. Jaiminīyopaniṣad-Brāhmaṇa (or Talavakāra Āraṇyaka).
9. Beginning chapters of the Chāndogya Upaniṣad.
10. Maitrāyaṇīya Āraṇyaka (or Bṛhadāraṇyaka of the Caraka Śākhā).
11. Kāṭhaka Āraṇyaka.

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1. op.cit., p.233.
2. op.cit.,
3. op.cit.
4. op.cit., p.154.
5. op.cit,, p.242.

This enumeration is not in order of the respective dates of these treatises. It is not easy to date any vedic treatise. We will consider about their respective dates, while comparing these Āraṇyakas[1] ; and in the end, an appendix will be added dealing with the short descriptions of these Āraṇyakas. In the next section let us discuss the Taittirīya Āraṇyaka.

3. The Taittirīya Āraṇyaka

The Taittirīya recension of the Black (Kṛṣṇa) Yajurveda has preserved its literature from the Saṃhitā to the Āraṇyaka and even to the Anukramaṇī and the Sūtras. The word 'Taittirīya' has been mentioned by Pāṇini in the sense of a school of the Yajurveda[1]. Tittiri is the founder of this Śākhā (school or recension). A story has been imagined that Yajñvalkya vomited the Yajuṣ-mantras afraid of being cursed by his teacher Vaiśampāyana; the other pupils in the forms of the partridge (Tittiri) ate those by the order of the teacher; and Yājñavalkya obtained the White (Śukla) Yajuses after pleasing the sun[2]. This story was imagined only to interpret the words Black (Kṛṣṇa) and White (Śukla) Yajuses; but this interpretation is absurd and has not been accepted by the modern scholars,

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1. See the section entitled 'Comparison with the other Āraṇyakas' of this Introduction.

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1. Pāṇini, 4.3.102.

2. See Sāyaṇa's preface of the Kāṇva-Saṃhitā-Bhāṣya, verses 6-12.

both Indian and European. When the Mantras and the Brāhmaṇas are given together we call that compilation (Saṃhitā) the Black Yajurveda; and when the Mantras are given separately we call the compilation the White Yajurveda. Therefore, there should be no objection in accepting the sage Tittiri as the founder of this Śākhā.

According to the Kāṇḍānukrama[1] of the Ātreyī Śākhā of the Black Yajurveda and according to the commentators Bhaṭṭabhāskara and Sāyaṇa there are eight Kāṭhaka Kāṇḍas, included in the Taittirīya Śākhā. These Kāṇḍas are contained in the Brāhmaṇa and the Āraṇyaka in the following order:-

1. The Sāvitra (Brāhmaṇa 3.10.)
2. The Naciketa (" 3.11.)
3. The Caturhotra (" 3.12.5.)
4. The Vaiśvasṛja (" 3.12. 6-9.)
5. The Āruṇaketuka (Āraṇyaka I)

These five are the modes of fire-piling. Besides these, there are:-

6. The Divaḥśyenayaḥ (Brāhmaṇa 3.12. 1-2.)
7. The Apādyā Iṣṭayaḥ (" 3.12. 3-4.)
8. The Svādhyāyabrāhmaṇa (Āraṇyaka II)

We see that the first and the second Prapāṭhakas of the Taittirīya Āraṇyaka contain the Kāṭhaka Kāṇḍas. The Caturhotra Citi (a Kāṭhaka Kāṇḍa) has been discussed in the Brahmana (3.12.5.), but

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1. It has been discussed in the Chapter V, 'The Anukramaṇī and the Sūtras on this Āraṇyaka'.

there is only Brāhmaṇa (explanation) in that treatise; and the mantras have been given in the third Prapāṭhaka of the Āraṇyaka.

There are ten Prapathakas in this Āraṇyaka. The word Prapathaka means literally a teaching or a lecture (i.e., a chapter in this context). These Prapāṭhakas have been divided into the Anuvakas. The word Anuvāka literally means 'saying after', 'reciting', 'repeating', 'reading' (i.e., a section or a sub-division in this context). In these Anuvākas there are the enumerat-ing marks of the Kaṇḍikās or Daśatis (Ten sentences). The word Kaṇḍikā is derived from √Kand, to separate, meaning a short section. This enumeration into the Kaṇḍikās is for saving the text from losing its contents. The general rule is to mark a number after every ten sentences and to mention in the end, the last words of these and the number of the remaining sentences, such as:-

अमृतः सुतौषधयो द्वे च (१।१)

The counting words have also been accented. The number of the last Kaṇḍikā is not marked after the tenth sentence, but that includes the remaining sentences of that Anuvāka. There are many exceptions (or faults?) in this rule, which we shall discuss afterwards[1]. Besides this, in the end of the Prapāṭhakas, the initial words of the Anuvakas and the ten-Kaṇḍikās have been given. There are different readings of these also which will be discussed later on[1].

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1. See the section 'Text, commentators and Editions' of this Introduction.

The number of the Anuvākas of each Prapāṭhaka is as follows:-

Prapāṭhaka	I	32 Anuvākas.
"	II	20 "
"	III	21 "
"	IV	42 "
"	V	12 "
"	VI	12 "
"	VII	12 "
"	VIII	9 "
"	IX	10 "
"	X	64 or 74 or 80 or 89 Anuvākas[1].

The total number of the Anuvākas upto the Prapāṭhaka IX is 170, and about the Prapāṭhaka X there is much controversy.

The Prapathakas VII, VIII and IX are called the Taittirīya Upaniṣad, and X is the Mahānārāyaṇa Upaniṣad. The Prapāṭhaka VII is also known as the Saṃhitī Upaniṣad, VIII and IX as the Vāruṇī Upaniṣad, and X as the Yājnikī Upaniṣad. The three Prapāṭhakas of the Taittirīya Upaniṣad (VII, VIII and IX) have been named also Śikṣā Vallī, Brahma Vallī and Bhṛgu Vallī respectively on their initial words. Some scholars[2] have shown that all the Prapāṭhakas of this Āraṇyaka are named from the words they begin, such as 1. Bhadra, 2. Saha Vai, 3. Cittiḥ, etc.

In the next section we have to discuss 'Age, Place and Authorship' of this Aranyaka.

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1. See the section 'Text, commentators and Editions' of this Introduction.
2. (a). C.V.Vaidya: History of Sanskrit Literature (Śruti period).
   (b). B.D.Upadhyaya: Vaidika Sāhitya Aura Saṃskṛti, p.242.

4. Age, Place & Authorship.

The Age of the Taittiriya Āraṇyaka :-

The Sutras of Baudhāyana recognize the whole content of the Taittirīya Āraṇyaka. The date of Baudhāyana has been accepted in the sixth century B.C. by W. Caland[1]; and Dr. Keith assigns the fifth century B.C. for him. But Keith's view cannot be accepted. He places Pāṇini about 300 B.C.; but now it is generally accepted that Pāṇini lived in the fifth century B.C. (about 450 B.C.)[2]. We cannot place Baudhāyana after the sixth century B.C. And it is clear that the Taittirīya Āraṇyaka existed before the time of Baudhayana. Even the latest parts of the tenth Prapāṭhaka came into existence before the sixth century B.C. or more exactly about 650 B.C. If we accept this date for the Mahānārāyaṇopaniṣad (Prapāṭhaka X), the Taittirīyopaniṣad (Prapāṭhakas VII, VIII & IX) may be placed at about 700 B.C. or even earlier (about 725 B.C.); the Kāṭhaka Kāṇḍas (Prapāṭhakas I & II), about 750 B.C.; the Pravargya and the Pitṛmedha (Prapāṭhakas IV, V & VI), Caturhotra Citi about 800 B.C.; and the Mantras of the Caturhotra Citi (Prapathaka III), which has been explained in the Taittirīya Brāhmaṇa, about 850 B.C. Though the Caturhotra is also a Kāṭhaka Kāṇḍa included in the Taittirīya Śākhā, but that is much earlier than the Prapāṭhakas I & II by comparison; and it may be accepted

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1. A.B.Keith: The Veda of the Black Yajus School, Introduction P. xlvi.
2. Dr. V.S.Agrawal: 'India as Known to Pāṇini'.

that all the eight Kāṭhaka Kāṇḍas are not of one time; there may be a length of one century in the earlier and the later parts. Rajendra Lala Mitra also arrives to the conclusion that the Taittirīya Āraṇyaka's date may be about 800 B.C. on the ground of the opposite opinion of the system of Satī which became prevalent afterwards and was noticed by the Grecians. Hence we may place the Taittirīya Āraṇyaka between 850 B.C. to 650 B.C.

Leaving the respective dates of the Āraṇyakas to be discuss-ed in the section of the comparison let us now consider about the place of activity of the Taittirīya Āraṇyaka.

The Place of the Taittirīya Āraṇyaka :-

By the geographical data it may be assumed that the sphere of activity of the Taittirīya Śākhā was between the rivers, the Gaṅgā and the Yamunā or the Madhyadeśa (the middle country) :-

नमो गंगायमुनयोर्मध्ये ये वसन्ति ते मे प्रसन्नात्मानश्चिरं जीवितं
वर्धयन्ति नमो गंगायमुनयोर्मुनिभ्यश्च नमो नमो गंगायमुनयोर्मुनिभ्यश्च नमः ।

१। २०। २

x x x

उत्तिष्ठत मा स्वप्त । अग्निमिच्छध्वं भारताः ।

१। २७। २

The Rāmāyaṇa[1] also places the Taittirīyas in Ayodhyā. But afterwards this school migrated in the southern India, where it is still taught in the oral tradition.

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1. Rāmāyaṇa, 2.32.16.

The Authorship of the Taittirīya Āraṇyaka :-

According to the orthodox view it is a revelation. But to whom was it revealed and who made it known to all ? These are the questions which we have to discuss. In the text we find that the authorities of many seers are quoted, but the name of the compiler is unknown. According to the native tradition Vyāsa was the compiler of the Vēdas, but he cannot be the compiler of the Āraṇyakas. In this Aranyaka we find the authorities of Vyāsa[1] and even of Vaiśampāyana[2] quoted. It is a proof that this Āraṇyaka was compiled after these seers became famous to be quoted in a work which comes in the class of the revelation. Hence we can only say that this Aranyaka was compiled by the descendants of the Taittiriyas and the Kaṭhas. Nothing more can be said in this respect. As regards the authorities quoted in the text we can only take them as quotations only and nothing else. So it is clear that the authorship of the Taittirīya Āraṇyaka is unknown. The names of the seers whose authorities have been quoted, are given in an appendix where the "Proper Names of the Historical Importance" have been given.

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1. T.A., 1.9.2.
2. T.A., 1.7.5.

5. Text, Commentators and Editions

The text of the Taittirīya Āranyaka has been published from three places. It was first published by Rājendra Lāl Mitra in Bibliotheca Indica in the year 1872 with the commentary of Sayana and with an Introduction, contents and a short appendix.

With the commentary of Bhaṭṭa Bhāskara Miśra it was publish-ed from Mysore by A. Mahādeva Śāstri and K. Raṅgācārya in 1900. These two editions are not obtainable in the market now.

With the commentary of Sāyaṇācārya it has been published from Ānandāśrama, Poona. The second edition of this appeared in 1927 and this is still in the market.

All these three editions contain some foot-notes giving the different readings, but the editors of these texts did not try to see all the Manuscripts or even the first published editions. There are misprints also in them.

Mysore edition gives the eight Prapāṭhakas while the other two give ten Prapāṭhakas. In the Mysore edition the three Prapāṭha-kas have been contained in one. But this is not all, there is difference also in the arrangement of the Prapāṭhakas. The first three Prapāṭhakas are similar to one another in all the editions; but the others are different. Bhaṭṭa Bhāskara has commented a text, which is different in arrangement than the text of Sāyaṇa's commentary. In the Sayana's commentary which are the Prapāṭhakas IV and V they are in Bhaṭṭa Bhāskara's commentary, Prapāṭhakas VII and VIII; i.e. the Pravargya has been contained in the Prapāṭhakas IV and V in the text of Sāyaṇa's commentary and in the Prapāṭhakas VII and VIII in the text of Bhaṭṭa Bhāskara's commentary. Pitṛmedha has been contained in the sixth Prapāṭhaka in the text of the Sāyaṇa's comment-

-ary and in the fourth Prapāṭhaka of the Bhaṭṭa Bhāskara's comment--ary. The Taittirīyopaniṣad has been contained in the Prapāṭhakas VII, VIII & IX in the text of the Sāyaṇa's commentary and in fifth Prapāṭhaka of the text of the Bhaṭṭabhāskara's commentary. The Nārāyaṇopaniṣad has been contained in the tenth Prapāṭhaka of the Sāyaṇa's commentary and in the sixth Prapāṭhaka of the Bhaṭṭ Bhāskara's commentary.

Besides these three are many differences of the words, accents, marking or enumerating numbers and at some places in the passages. For example, in the end of the Pitṛmedha a verse has been added even after the peace chant in the text of the Mysore edition. This must be taken as the addition of the writer of the manuscript.

Tenth Prapathaka of the Sāyaṇa's commentary, which contains the Nārāyaṇa Upaniṣad and which is the sixth Prapāṭhaka of the Bhaṭṭa Bhāskara's commentary, has not only different readings, but also many different Anuvākas. There is no similarity of the text in all these three editions published from the different places. In the Ānandāśrama edition there has been given an appendix of 80 Anuvākas with a commentary similar to that of Sāyana. I have used Ānandāśrama edition and quoted references from that. But this should not be thought that this is an edition having no faults. There are many misprints and faults in this also. But after all, consulting these three editions one can be able to know the proper or at least better reading.

Bhaṭṭa Bhāskara, at some places, uses the word 'Praśna' for the 'Prapāṭhaka', as in the end of the fourth Prapāṭhaka. Enumerating marks of the Kaṇḍikās continue from one Anuvāka to the another up till the end of the Prapāṭhaka, while in the commentary of Sāyaṇa the enumerating mark occurs freshly after each Anuvāka.

These enumerating marks are exceptionally or faultfully irregular at some places.

Bhaṭṭa Bhāskara and Sayana:-

Bhatta Bhaskara lived in the 11th century and Sāyaṇa lived in the 14th century. A question arises whether the arrangement of the Prapāṭhakas in the commentary of Bhaṭṭa Bhāskara should be considered as reliable, for Bhatta Bhaskara lived before Sāyaṇa. But this is not easy to accept it. It may be also said that the text of the Taittirīya Āraṇyaka comes, perhaps in two recensions.

The commentary of Bhaṭṭa Bhāskara is smaller than that of Sāyaṇa, but in some places that gives clear meaning.

6. Comparison with the other Āraṇyakas.

The Taittirīya Āraṇyaka has been considered as a late Āraṇyaka. According to Keith the Aitareya Āraṇyaka is the oldest one, but other scholars consider that the Bṛhadāraṇyaka is the oldest one. C.V.Vaidya has said that the Taittirīya Āraṇyaka is the oldest one and it showed the way for the other Śākhās to produce such treatises. We may say that the Taittirīya Āraṇyaka is/if not anterior to the Bṛhadāraṇyaka then it is contemporary to that. But the Aitareya Āraṇyaka cannot be assigned anterior to this Āraṇyaka. Portions of the Chāndogya Upaniṣad are also, perhaps, in the same time in which the Bṛhadāraṇyaka and the Taittirīya Āraṇyaka are. The Śāṅkhāyana Āraṇyaka, Jaiminīyopaniṣad-Brāhmaṇa (or the Talavākara Āraṇyaka), the Maitrāyaṇīya Āraṇyaka (or the Bṛhadāraṇyaka of the Caraka Śākhā) and the Kaṭha Āraṇyaka are posterior to the Taittirīya Āraṇyaka.

CHAPTER II

CHAPTER II

The Little Summary

The contents of the Prapāthakas in brief:-

The first Prapathaka contains the Mantras and the Brāhmaṇas of the Aruṇaketuka fire-piling.

The second Prapāthaka deals with the Upavīta, Kūśmāṇḍa Homa (Prāyascittas), Vedic study, Brahma sacrifice, interruption of study and 'five great sacrifices'.

In the third Prapāthaka there are the Mantras of the Caturhotra fire-piling, also with the Mantras for the human sacrifice, for the animal sacrifice for the Brahmamedha.

The fourth and the fifth Prapathakas contain respectively the Mantras and the Brahmanas of the Pravargya sacrifice.

In the sixth Prapathaka there are the Mantras of the Pitṛmedha.

The next four Prapathakas deal with the mystic knowledge (Upaniṣad).

The Main contents of the sacrifices:-

The consecration, the fire-piling, the use of the various materials, oblations and the fruit of the sacrificing — these are main points, round which many subjects have been set. These subjects are valuable, for they depict almost the whole sphere of life. For example, while dealing with the placing of the bricks for the Aruṇaketuka fire there have been given the Mantras on time, description of seasons, nature of the soul, the rain, sun, lightning and conception of hells etc.

Aruṇaketuka fire and the Upanayana are met with in this Āraṇyaka at first. Kūśmāṇḍa Homa and five great sacrifices are also of great interest, for in the later time they took main part in the life of the Hindus. The Caturhotra, the Prāvargya and the Pitṛmedha are described in other Vedic treatises also. Besides these there are many little Homas for obtaining intellect, brilliance, cattle, prosperity, wealth etc. The Brahmamedha of the Prapathaka II and the self-sacrifice of the Prapathaka X are enough to prove that the tendency was to obtain knowledge instead of going through the great details of the sacrifices. In the chapter of the critical study I have described these sacrifices and in the translation of the text I have given in footnotes the necessary informations regarding the use of the Mantras in particular sacrifices; hence I do not want to repeat them here.

The subjects discussed:-

Many interesting subjects from the spheres of the life occur scattered hither and thither and also in regular descriptions at some places. They come only in auxilliary forms of the sacrificial dealings except those philosophical matters of the Upaniṣads. Observing these subjects and descriptions we find many traces which have been developed afterwards in the Purāṇas and the epics. Many gods, mythologies and the Avatāras (incarnations) have their origin in this Āraṇyaka as well as in other Vedic literatures. These subjects have been arranged in proper classes and have been dealt with in the chapter of the critical study. They have been also shown in the 'content'; hence I need not repeat them here.

CHAPTER III

CHAPTER III

The Critical Study of the Subjects discussed

1 The Philosophical & Religious Subjects:-

This Aranyaka contains two Upanisads, the Taittiriya and the Narayana; besides these there are many philosophical ideals scattered in the whole Aranyaka. Let us deal with them in various headings:-

Atman, Brahman, Puruṣa, Akṣara, Paramātmā, Nārāyaṇa:-

These words have been used for the Supreme Universal Soul. It has been said that Atman was first one, non-second and that is in all beings. "Through fear of him the wind blows, through fear the sun rises, through fear of him Indra and Death move." (T.A. 8.8.1).

Atman is 'across the water, in the world, at the back of the heaven, greater than the great'. In that supreme and immortal one are all beings. He has pervaded the sky, the heaven, the earth. By him the sun shines.

That has been said as to be our brother, father, disposer; he is knowledge, he is knowable. 'Whence words turn back together with the mind without reaching, he who knows that bliss of Brahaman fears not from any side.' Atman (Self) is less than an atom and greater than the great; that has been put in the cave (heart) of all beings. 'Seven breaths are born of him; seven rays, fuels and seven tongues (seven flames of the fire), these seven words in which the beings move – all these sevenfold ones are established by that soul which is put in the cave.' All the seas and the mountains are born of him. Various-formed rivers flow, from that came forth all the plants and the elixirs connected with which the inner soul lives. That Atman

is Brahman among the gods, knowledge among the poets, the seer among the learned ones, buffalo among the animals, falcan among the vultures; that wins all purifying objects making utterence of Mantras.

One Atman pleasantly enjoys the Nature and the next one leaves that after enjoyment. That Atman is as the swan seated in purity; bright one, seated in the mid-region; the Hotr-priest, seated at the alter; the guest, seated in the house; that is seated in the men, seated in the highest, seated in the settled order and seated in the firmament.

Which is the space within the heart there in is this Purusa, consisting of mind, immortal (Aksara) and bright. Purusa of three feet rises above; his feet is also here again; then he pervaded all the moving and immoving beings. That all is Purusa only, whatever was before and whatever will be further. He is the lord of the mortality.

Narāyaṇa is great Brahman; Narāyaṇa is great essence; Narayana is great light; Narayana is great Atman. Whatever world is seen or heard, Narayana stands pervading that all inwardly and outwardly.

(b) Satya, Ānanda, Sat-Asat:-

The truth (Satya) has been said to be the supreme; by the truth one obtains the heaven; the wind blows by the truth; by the truth the sun shines; the truth is the firm-standing of the speech; everything is established in the truth.

The bliss (Ānanda) is obtained by knowledge of Brahman or Ātman. 'Let there be a youth, a good youth, studious, most quick, most firm and most vigorous; let this whole earth be full of wealth for him. That is one human bliss. Such hundred human blisses are one bliss of the human Gandharvas as well as of one well-versed in

the Vedas and not smitten by the desires. In this multiplying way one reaches to the bliss of Prajapati after the blisses of Gandharvas, divine Gandharvas, gods, Brhaspati etc. It has been said, "for who would breathe in, if there were not this bliss in space."

It has been said that non-existent (Asat), verily, he becomes, if he knows Brahman non-existent and if he knows Brahman existent then people know him existent.

This has also been said that this world was non-existent in the beginning, thence existence was produced. That made its soul itself. Here by non-existence is meant absence of this creation; absolute non-existent is not meant. The absolute reality cannot be characterised by us as either existent or non-existent.

(c) Kāla, Dik, Srsti, Kāma:-

In the beginning of the first Prapathaka there is a high philosophical description of the time (Kāla): the sun receives the ray spread over all the world; by the distinction of the ripening of that ray the distinction of the time is remembered. Like any river that flows from an undecaying source, is the time or year; as the other little rivers meet that river and that becoming great does not vanish; similarly variously rising little and great divisions of time are dependent upon year (Samvatsara); all of them approach into the year. That year filled with all those divisions of time being wide does not vanish. The year, mounted on by the little and great divisions of time, is observed by the perception; but the Stronger One (Adhisattva), that is Eternal Time is not observed so. Here, in reality, neither there is a being, nor sun; only Samvatsara (Eternal Time), indeed, resides.

It has been said that waters were, verily, this creation. That one Prajapati came forth in a lotus-petal. In the midst of his mind the Kama (Desire) was produced: 'May I create this world ! Therefore, what a man thinks in the mind, speaks that by the speech and performs that by action'.

'Desire came forth in the very beginning, which was the first flow of the semen of the mind. The sages found the relation of the being (Sat) in the non-being (Asat). Prajapati performs austerity; he shook his body which was his flesh, from that stood the seers ..... In this way the quarters, the guards and all the beings were created.' (T.A. 1.23).

The creation has been discussed also in the sixth Anuvaka of the Prapathaka VIII in this way:-

He desired:let me be many, let me procreate myself. He performed penance; after performing penance he created all this. Having created it, he entered it. Having entered it he became existent (Sat) and yon (Tyat); defined and undefined; support and unsupport; conscious and unconscious; truth and false. Whatever there is here that all is real.

It has been said that Asuras, Raksases and the Pisacas were born of the drops; therefore, they were defeated.

For the creation was from the loose waters, therefore, all this became as loose and not fixed. Then Prajapati, indeed, making himself the soul entered that very creation.

(4) Rta (Eternal Order)

Conception of Rta in the Vedas:-

One of the most pregnant conceptions of the Vedas is that of Ṛta (eternal order), which can also be traced in the Indo-Iranian period, since the term Asa (Urta) is found in Avesta mostly in the same sense. This word has been used in the Vedas in the senses of 'fixed or settled order', 'law', 'sacred or divine law', 'truth', 'righteousness', 'right', 'cosmic or eternal order'. All the gods either determine or express or guard some aspect or other of Ṛta. In the whole universe (heaven and earth) the foundations of Rta are fixed fimmly and in its fair form there are many splendid beauties:-

ऋतस्य हि धरुणानि सन्ति
पुरूणि चन्द्रा वपुषे वपूंषि ।

(Rv. 4.23.9)

heaven and earth have been called the ancient parents (matara)[1] of Ṛta. The vast and deep earth and heaven belong to Rta and as supreme milch-kine they render their milk to Rta:-

ऋताय पृथ्वी बहुले गभीरे
ऋताय धेनू परमे दुहाते ।

(Rv. 4.23.10)

The day of the Vedic people dawns with the light of Rta. Usases (the dawns) have been called as the followers of Rta (ऋतावरी:)[2] appearing at the right time and true or constant (ऋतजातसत्या:)[3] Usas has been depicted as a girl of eternal order

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1. Rv.6.17.7. 2.Rv.3.61.6. 3. Rv.4.51.7.

(ऋतस्य योषा)born in eternal order (ऋतेजा)[2] spreading the ray of eternal order (ऋतस्य रश्मिं मनुयञ्ज्मानाः)[3] she follows well the path of eternal order (ऋतस्य पन्थामन्वेति साधु)[4]।

Rta has three spheres for its spread in the universe. As the 'cosmic order' it is prevailing in nature under the guardianship of highest gods. As 'truth and right' it designates order in the moral or ethical world. As 'sacrifice or rite' it obtains its third sphere in the religious world.

It has been said that in the beginning of the creation Rta was born with truth from the All-shining One after austerity (ऋतं च सत्यं चाभीद्धात्तपसोऽध्यजायत)[5]

By Rta Mitra and Varuna increase Rta and they are connect-ed with Rta (ऋतेन मित्रावरुणावृतावृधावृतस्पृशौ)[6] they are observers of Rta (ऋतावान्) and chestisers[7] of Anrta (false). Varuna has been remembered as the support[8] of Rta, who possesses the foundations[9] of Rta.

The sun has been said to be the eye of Varuṇa and the face[10] of Rta. The sun in the bottom of the Rta (day) impelling the Usas, comes in the great heaven and earth (ऋतस्य बुध्न उषसामिषण्यन् वृषा मही रोदसी आ विवेश)[11] Lord Savitr becomes auspicious by Rta (ऋतेन देवः सविता शमायते)[12] All Ādityas are great by Rta (ऋतेनादित्या महि वो महित्वम्)[13]

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1. Rv. 1.123.9. 2. Rv.1.113.12. 3. Rv.1.123.13.
4. Rv. 1.124.3. 5. Rv.10.190.1. ; T.A.10.1.13.
6. Rv. 1.2.8.; Samv. 848. 7. Rv. 7. 60.5; 7.61.5.
8. Rv. 1.105.16. 9. Rv. 2.28.5. 10. Rv. 6.51.1.
11. Rv. 3.61.7. 12. Rv. 8.86.15. 13. Rv. 2.27.8.

Indra has lighted many dawns through Rta[1]; the Sisnadevas cannot approach Indra's Rta[2]. Varuna is mainly the observer of ethical law, while Indra mainly that of cosmic law as displayed in the flash of the lightning, the roar of the thunder and the downpour of the waters.

The whole nature is bound by the Rta. By Rta waters are immortal (ऋतेन देवीरमृता:)[3] The cows bring long-lasting food by Rta; by Rta they have come to our worship (ऋतेन दीर्घमिषणन्त पृक्ष: ऋतेन गाव: ऋतमाविवेशु:)[4]

Brhaspti has been called 'Rta-born' (ऋतप्रजात)[5] he sits on the shining chariot of the Rta (ज्योतिष्मन्तं रथमृतस्य तिष्ठसि)[6] he is the upholder of great Rta[7]; he has a bow, the string of which is Rta[8], which shows that his weapons are also priestly.

As Varuna and Indra are the observers mainly of the ethical and cosmic orders respectively, so Agni is the observer mainly of the ritualistic order. Agni is observer of Rta[9], guardian of Rta[10], knower of Rta (ऋतचित्)[11] and the charioteer of Rta (रथीर्ऋतस्य)[12]

Soma is also connected with Rta. He is speaker of Rta and brilliant by Rta (ऋतं वदन् ऋतद्युम्न)[13] but mostly, in this connection, it has the ritualistic meaning. Rta has also been honoured by naming with it a sacrifice or a sacrificial vessel. There is a sacrifice 'Rtapeya'[14] and the Tāṇḍya Brāhmaṇa records a 'Rtapatra'[15].

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1. RV.6.39.4. 2. Rv.7.21.5. 3. Rv.4.3.12.
4. Rv.4.23.9. 5. Rv.2.23.15. 6. Rv2. 23.3.
7. Rv.2.23.17. 8.Rv. 2.24.8. 9.Rv.4.7.3 and variously.
10. Rv. variously. 11. Rv.4.13.4. 12.Rv.3.2.8.
13. Rv.9.113.4. 14. I. Brs. 143. 15. T.Br. 1.2.3.

All-gods (Viśvedevas) are the charioteers of Rta, they have their dwellings in Rta[1].

As the Greek and Roman gods are connected with Fate (Moira, Fatum) so the Vedic gods are related with Rta.

Vedic people had great honour for Rta. They invoke gods by Rta; they praise Rta by Rta (ऋतेन ऋतम् नियतमीळे)[2] They feel pride in speaking Rta (ऋतं वोचे)[3] and pray for binding the speaker of Anṛta (क्षिन्तु सर्वे अनृतं वदन्तम्)[4] In their Assembl -ies the light of Rta was raised (ऋतस्य हि सदसो धीतिरद्यौत्)[5] they had the firm belief that the gods protect in the path of Rta (ऋतस्य पथि वेधा अपायि)[6] so they thought of growing old in observance of Rta (ऋतज्युः)[7] They proclaim the greatness of Rta very boldly; Rta has many invigorating food; the thought of Rta removes transgressions; the arising and glowing hymn of Rta opens even the deaf ears of a being:-

ऋतस्य हि शुरुधः सन्ति पूर्वीः
ऋतस्य धीतिर्वृजिनानि हन्ति ।
ऋतस्य श्लोको बधिरा ततर्द
कर्णा बुधानः शुचमान आयोः ॥[8]

Rta in the Taittiriya Aranyaka:-

Rta has been depicted in the same manner in this Aranyaka also. It has been called austerity and has been identified with Brahman:-

ऋतं तपः । १०। ८। १

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1. Rv.6.51.9. 2. Rv.4.3.9. 3. Rv.4.5.11.
4. Rv.4.16.6. 5. Rv.10.111.2 6. Rv.6.44.8.
7. Rv.10.143.1. 8. Rv.4.23.8.

तदेवर्तं तदु सत्यमाहुः तदेव ब्रह्म परमं कवीनाम् १०। १। २

x x x

ऋतं सत्यं परं ब्रह्म । १०। १२। १

Besides these the sacrifices and the beings are also related to Rta. The Pravargya has been called the observer of Ṛta.

इन्दुर्दक्षः श्येनः ऋतावा । ४। ११। ६

x x x

चेतुः स्रक्तिर्नाभिर्ऋतस्य । ४। ११। ४

x x x

देवीर्वम्रीरस्य भूतस्य प्रथमजा ऋतावरीः । ४। २। ३

Ṛta is here still mostly in the same sense, but the word Anrta (absence of Rta) has been used in the sense of false and sin. The seers pray to remove Anṛta from them by Rta :-

ऋतेन द्यावापृथिवी ऋतेन त्वं सरस्वति ।

कृतान्नः पाह्येनसो ऽस्यत्किंचान्नृतमूदिम ।। २। २। १

x x x

देवा जीवनकाम्या यद्वाचाऽनृतमूदिम ।

तस्मान्न इह मुंचत विश्वेदेवाः सजोषसः ।। २। २। १

x x x

अनृतादात्मानं जुगुप्सेत । १०। ६। १

Rta is here in the way of getting the sense of Karma — phala (fruit of actions) which is obtained well in the Maitryupanisad.

Many quotations have been given in this Aranyaka from the Rgveda on this subject. In one quotation it has been prayed that may the winds etc. be honeyful for us, who desire Rta. Giving it, I conclude this section on Ṛta :-

मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः ।

माध्वीर्नः सन्त्वोषधीः ।। १०। १०

(c) Jñāna (Knowledge), Svādhyāya (Study), Anuśāsana (Exhortation), Yjña (Sacrifice):-

It has been said that knowledge accomplishes sacrifice and also accomplishes deeds; all gods worship knowledge as Brahman, the Eldest. If one understands knowledge as Brahman and if from that he does not swerve , he, leaving since even in the body, obtains all desires.

After the teaching of the Vedas the teacher exhorts the pupil, 'Speak the truth, follow the religion. Do not swerve from study. Having brought the acceptable wealth to the teacher, do not cut off the line of progeny. From truth, you should not swerve. From religion you should not swerve. From welfare you should not swerve. From Prosperity you should not serve. From study and teaching you should not swerve. From the duties to the gods and to the fathers you should not swerve.

Be one to whom mother is god; be one to whom father is god; be one to whom teacher is god; be one to whom guest is god.

What acts are irreproachable, they should be practised and not others.

What are the good deeds of ours they should be practised by you and nnt others.

Whatever Brahmanas are superior to us, their refreshment should be done by you with a seat.

With faith should be given any gift; without faith should not be given. With liberality should be given any gift; with modesty should be given, with fear should be given; with sympathy should be given.

Now, if there occurs any doubt concerning an act or a doubt concerning conduct, then as the Brahmanas there, who are thought -ful, zealous, devoted, not harsh, desirous of religion - may behave

in such matters, so should you behave in such matters,

Now with regard to the accused; as the Brahmanas there, who are thoughtful, zealous, devoted, not harsh, desirous of religion - may behave in such matters, so should you behave in such matters.'

Yama, the Death god, has been described variously in this Aranyaka; his punishments have been depicted; four kinds of hells have been described; and heaven, the way to the gods, and the way to the fathers have also been described. There is description of sin, pious deed, praise of the pious deeds, abuse of the bad deeds, bewitching and religion. Breaths, fearlessness, non-pride, consecration, self-restraint, austerity, donation, generating, Vedanta-Vijnana (knowledge of mystic doctrines), Samnyasa (asceticism), Dvaita (duality), Advaita (non-duality), Pranava (Om), Trisuparna Mantra, Gaytri, Madhu,(honey, sweetness), Peace, prayers for intelligence etc. have also been described in the text vividly.

The deities of Ap, Agni, Indra, Visnu, Aditya, Asvinas, Maruts, Rudra, Pūsan, Savitr , Surya etc., the old ones are found in this Aranyaka in the developed forms; but the most important thing which we find in this Aranyaka that is the development of the later gods namely Vasudeva, Mahadeva, Narayana, Sarasvati, Durga, Ganesa (Vakratunda Danti). We also find the incarnations of tortoise, and boar, described in this Aranyaka

II The sacrifices:-

1. Ārunaketuka fire - This fire-piling has been dealt with in this Aranyaka at the first time. This sacrifice is optional and should be performed by him who wishes numerous progeny or crowded herds or rains or cure of disease etc. The consecration of this sacrifice is as follows :

One should practise penance for a year or for at least two months. He should bathe three times in a day. He should eat at one time and he may take food twice, if he obtains the food by begging. He should offer Udumbara wood to the sacred fire. He should wash his mouth and teeth with water taken in a pot. He should offer oblation for Agni, Aditya etc. He should read the Aranyaka in the forest. He should not run during rain. He should not void certain secretions in water. He should not tread on gold and lotus-petal. He should not eat fish and tortoise meat. There should be formed two altars one of which is to contain water and the other fire.

The Mantras have been given for placing the watery bricks on the altar. While translating the text the uses of these Mantras have been given in foot-notes. We need not repeat that again.

2. Upavīta:- In the second Prapathaka it has been said that the sacrifice of the Yajñopavītin is the well performed one and wherever that Yajñopavītin reads, he sacrifices in that way. One becomes Yajñopavītin wearing the hairy skins of an antelope or cloth in the right side. One puts it upon the right hand and beneath the left hand. This is called the Yajñopavīta. Contradictory to this is called the Prācīnavīta; and that which is more upon the both shoulders is called the Mānusa (manly).

3. The Kūsmānda and the Pañca Mahāyajña:- These are the sacrifices for atonement and destroying of the xxxxx sins. Their uses have been given in the foot-notes of the translation portion.

4. The Caturhotra Citi:- This has been dealt with in the third Prapathaka. The Brahmana passages of these Mantras has been given in the Taittiriya Brahmana. We have given their uses in the foot-notes of the translation portion.

5. The Pravargya:- The Mantras of the sacrifice have been given in the fourth Prapathaka and their Brahmanas have been given in the fifth Prapathaka. We have given in detail the uses of these Mantras in the foot-notes of the translation portion.

6. The Pitṛmedha:- It has been dealt with in the sixth Prapathaka. Death-ceremony is the subject of this. We have given their uses in the foot-notes of the translation portion.

III The Social, Cultural and Historical Subjects:-

The life in the forest, in the city and in the village was lived in those days. There is also the mention of Pura (Castle or village).

The division of the castes was in the developed form. There is also the mention of Pañcajanas, Devamanusyas, fathers (Pitarah), Asuras, Gandharvas and Raksases, Apsarses and Pisacas etc. The Brahmanas were considered as the gods.

The people gave much importance to the food, guests and the guests. After the death of a person his wife was married with another. There was no system of burning (Satī) her in those days. Praises have been made for obtaining good clothes. Bewitching was practised to destroy the enemies.

Music and dance was on its full swing. There is the mention of Vina, Panava (the musical instrument) and lasita (dance). There is also the mention of Bhangyasrava to be sung for Yama, the Death god.

The education was given to the initiated students. Yajnopavita (Sacred thread) consecration was necessary to become a student.

In the daily life religion and philosophy was taking the place of the sacrifice.

There was the seed which grew in the Puranas and the epics in the form of the later gods.

Gāytrī and Sandhyā worship was made for destroying the demons. There was the conception of morality and optimism, donation and the austerity.

Many sins have been counted in the text and praises have been made for removing those sins.

There was good system of transport. There is the mention of various formed-chariots.

Among the animals there is the mention of the wild animals and the tame animals. In the wild animals the black antelope has been referred variously and among the tame animals cow, bull, buffalo, sheep, goat etc. have been mentioned.

Among the trees many sacrificial trees have been mentioned. Among those Udumbara, Asvattha, Vikankata, Khadira etc. occur oftenly. Darbha and Barhi grasses occur in the connection of altar. Variously it has been prayed that may the plants and the vegetables be mostly wealful.

By these, we may say that the culture was advanced.

Among the seers there is the mention of many important seers as Vyasa, Vaisampayana, Jamadagni, Vasistha, Atri and Agastya etc. These seers have been called as the makers of the Mantras and the lord of the Mantras.

IV The Political Organisations:-

In the text of the Taittiriya Aranyaka there occurs some words which throw light on the Political Organisations. These words are Rāja (King), Rāṣtra (Nation), Vis (Subjects), Castle, the leader of the village (Grāmaṇī).

It has been said that there is great importance of dying in the battle field. This shows that they inspired their heroes for fighting for the cause of the nation and caste.

V Geographical Data

Bhārata:-

" उत्तिष्ठत जाग्रत अग्निमिच्छध्वं भारताः "

In the Pañcavimśa Brāhmaṇa (14.3.13) we find the name Bharata and after that in this Aranyaka we find this word described as above. Sayana has not given Bharata in the sense of a country. But we can find that Bharata as a country, or the Madhya Desa was known in that time.

Middle country between Gaṅgā & Yamunā:-

" नमो गंगायमुनयोर्मुनिभ्यः "

We find that the middle country between Ganga & Yamuna was much praised in that time. We have dealt with this in the introduction.

Kuruksetra:-

This has been considered as the pious country in the Brahmanas. The rivers Dṛṣadvatī, Sarasvati and Apaya were flowing in its extension. In this Aranyaka we find that in the south of Kuruksetra there was Khāṇḍava, in the north there was Turghna and in the west there was Parinat.

Khāṇḍava:-

The word Khāṇḍava comes in the Pañcavimśa Brāhmaṇa and in the Taittiriya Aranyaka. This is the Khandava Vana of 'Maha Bharata'. This is now in the north of Muzaffar nagar and Meerut.

Tūrghna:-

In the Taittiriya Aranyaka (5.1) this place has been mentioned in the north of Kuruksetra. Its real place has not been found in the modern geography.

Parīnat:-

This has been mentioned in the Pancavimsa Brahmana in the Taittiriya Aranyaka and in the Sutras. This is a high land in Kuruksetra. In the Taittiriya Aranyaka it has been mentioned as the lower part of the Kuruksetra.

Maru (Maravah):-

It has been found in the plural number in the Taittiriya Aranyaka and may be placed in the north of Kuruksetra. This is a name of the desert. According to this Aranyaka Kuruksetra was the alter of the gods, Khandava was the right half of that, Turghna was the left half of that and Parinat was the lower part and the Maru country was the Utkara, Utkara is a place where the grasses and useless materials of the sacrifice are thrown away.

Mandeḥāruna Island:-

In the Taittirīya Āraṇyak it has been mentioned that the waters which are used in the Sandhyā-worhhip they throw away the Raksases in the Mandeharuna Island. No trace of this island has been found.

Ayodhyā & Sāketa:-

In an allegorical-Mantra this word has been found:

"देवानां पूरयोध्या"

It may be said that Ayodhya was known to them and was used in metaphorical sense. This is the same place which is famous as the kingdom of Rāma and is the pious place of Hindus now-a-days.

Saketa has also been found in the same way.

"The Mountains"

The Mahā-Meru:-

In the Taittiriya Aranyaka (1.7.1-3) there is the mention of the Mahā-Meru as a great mountain. This is the Sumeru of the Puranas. This has been considered to be in the north.

The Maināga:-

In the Taittiriya Aranyaka we find the Mainaga as a mountain.

"सुदर्शने च क्रौञ्चे च मैनाके च महागिरौ"

Mainaga is found also in the Mythological stories. This is a peak of the Himalayas mountains.

The Sudarsana:-

This is also a mountain mentioned in this Aranyaka. Like the Maināga there is also a city of Kubera on this mountain.

The Kraunca:-

According to 'Vedic Index' this is a mountain, which occurs only in the later Vedic literature. This is in the south of the Mansarvara, a peak of the Himalayas mountains.

The Himavan:-

This is the great Himalayas Mountains.

The Trikakut:-

This word occurs in the Atharva Veda and in the later Vedic literature. This is Trikota of the modern time which is a peak in the Himalayas mountain. Eye-decorating collyrium was obtained from this mountain.

"The Rivers"

The Gangā:-

This is the modern Ganga. In the Rg.Veda this word comes only stone time. This word comes again in the Śatapatha Brahmaṇa (13.5.4.11) and in the Taittiriya Aranyaka (2.20).

The Yamunā:-

This river flows with the Ganga. This word comes in the Rg.Veda, in the Atharva Veda, in the Aitareya Brāhmaṇa, in the Śatapatha Brāhmaṇa and in the Taittiriya Aranyaka.

The Sarasvatī:-

This river is mentioned in the Ṛgveda and also in the later Vedic literature. But this vanishes in the desert afterwards. In the Ṛgveda when the word Sarasvati occurs, the modern scholars think that to be a river of Punjab. But in this Aranyaka this word has been used for that Sarasvati which vanishes in the desert. It is certain that this river vanished in the desert in the time of the Brahmanas. This was the famous river of Kurukṣetra.

The Śutudrī:-

This is the Shatalaj river of the modern time. This river has changed its ways many times.

The Parusnī:-

This name comes in the 'Nadī-Stuti' (praise of the rivers). This is the modern Rabi flowing in Punjab.

The Asiknī:-

This is a river which was called Candrabhāgā afterwards and which is now called Chenab of Punjab. The word Asikni means a river having the black water.

The Marudvṛdhā:-

This name also comes in the 'Nadī-Stuti' (praise of the rivers) and also in the Nirukta. This word means a river which is increased by the wind. This is according to some in Punjab as the

mixed streams of Chenab and Jhelum (and even Rabi); but most probably this is in Kashmir flowing in the name of Maruwardwan.

The Vitastā:-

This is the western river of the Punjab. This is called Jhelum in the modern time.

The Ārjīkīyā:-

This is the Vyasa river of the modern time.

The Susomā:-

This is the river of Punjab. But there are differences of opinions about its real place. This is perhaps the Indus river.

The Apayā:-

This is a river about which there is difference of opinions. Ludwig thinks it as the other name of the Gangā. Zimmer thinks it as the Indramati river of Thaneshwar of the modern time. Pischel thinks it to be a river of Kuruksetra flowing only in the rainy seasons.

VI. "The Grammatical Points Discussed in the Text"

In the text there occur many words, which prove that the development of the Grammar was obtaining honour in the literary sphere. In the text the following words occur:-
Śikṣā, Varṇa, Svara, Mātrā, Bala, Sāma, Santān, Samhitā, Upaniṣad, Nirukta and Kalpa. These words show that the grammar was in developed form.

Besides these the etymologies of some words have been given in the text as following:-

Ṛsi - A seer. It has been derived from √Ṛs 'to go'. (T.A. 2.9.1).

Kaśyapa - Prajāpati. 'Kaśyapaḥ Paśyako bhavati'. It has been derived from √Dṛś (Paśya). (T.A. 1.8.8).

Dharma - Religion. It has been derived from √Dhṛ. (T.A. 10.63.1).

Puruṣa - Prajāpati. It has been derived from 'Pūrva' (T.A.1.23.1,2).

Pravargya - A ceremony preliminary to Soma sacrifice. It has been derived from Pra-√vṛj (T.A. 5.14).

Prāṇa - Breath. It has been derived from Pra-√an.

Mahāvīra - A mid-day sacrificial rite; from Mahat and vir.

Samrāt - Emperor; from √Raj.

etc.

CHAPTER IV

CHAPTER IV

The Literary beauty

There is some flow and impressing power in the description and the depiction of the matters in this Aranyaka. Many stories have been invented to give impression of any abstruct idea. For example we may take the mythology of the Pravargya sacrifice. The gods began a great sacrificial session; Visnu obtained fame in that session. Visnu wished that very much not to distribute among the gods; he escaped away with that, the gods followed him to check the fame; of him being followed, the bow was born from the left and the arrows were born from the right; therefore, arrow and bow have pious birth, for they are born of the sacrifice; many gods could not defeat Visnu, who was alone; therefore, many men, having no arrow and bow do not defeat one who has arrow and bow. He laughed, 'many gods could not defeat me alone'; from him, laughing in pride, the brilliance ran away; the gods hided that in the plants; they became the Syāmāka plants having the names Smayākas caused by the laughter. He stood holding firmly his bow on the earth. Those white ants spoke to the gods, "We pray for the boon, we will perform this for you; whenever we dig, may we wet that by the waters; therefore, whenever the white ants dig, they wet that by the waters; for that is chosed by them; they ate even the rope of his (Visnu's) bow; his bow going forcefully above cut and put his head above; that moved following the heaven and the earth.

It is enough to show the bad result of the pride.

There are many very good similes to depict the purpose, as for example :-

'Like any river, that flows from an undecaying source is the time or year; as the other little rivers meet that river and that becoming great does not vanish; similarly variously rising, little and great divisions of time are dependant upon year saṃvatsara all of them approach into the year!.

* * *

There are also other influencing and impressing passages such as, 'The blind(i.e. the eyeless Ātman) knows the gem (mani); the finerless (he) takes that; he, the neckless wears (that); and the tongueless (he) proclaims that'.

* * *

'Now, who knows the tree, above-rooted and of the low branches, he can never believe"{death can kill me." '

The description of the nature is also attractive. The six seasons have been described in metaphorical language.

The language of the Aranyaka has many obscure forms but mainly it has a good flow. The metres are : Anuṣṭup, Gāytri, Dvipada Gāytrī, Jagatī, Paṅkti, Virāt and Prastārapaṅkti etc.

The accents are irregular and at some places they have not been marked. In the quotations also the metres have been changed, e.g. the accents of 'Yajatrāḥ' have been changed in the propitiatory mantra of the first Prapathaka. In the Ṛgveda there is no accent on that word.

CHAPTER V

CHAPTER V

CONCLUSION.

Now we have to discuss the Kāṇḍānukrama, the Kalpa Sūtras and the Taittirīya Prātiśākhya. The Kāṇḍānukrama is of the Ātreyī Śākhā of the Black Yajurveda. The text of the Aranyaka is found discussed in that work along with the Samhitā and the Brāhmaṇa. There are five Kalpasutras connected with the Taittirīya Śākhā of the Vedas. These are:-

1. The Baudhāyana Śrautasutra
2. The Apastamba Śrautasūtra
3. The Hiraṇyakeśī or Satyāṣāḍha Śrautasūtra
4. The Bhāradvāja Śrautasūtra
5. The Mānava Śrautasūtra

Among these the Baudhāyana and the Āpastamba schools have the complete texts and they are more concordant with the texts of the Taittirīya Śākhā than the other Sūtras. The Baudhayana Srautasutra is the oldest one. The Sutras have dealt with the text of the Aranyaka. The Sutras do not make any difference between the Samhita, Brahmana or the Aranyaka. They only mention Mantra and Brahmana, may they be of the Samhita, of the Brahmana or of the Aranyaka.

The Pada Pāṭha of the Saṃhitā is only found. There is no Pada Pāṭha for the Brāhmaṇa or the Āraṇyaka. The Prātiśākhya also does not deal with these texts.

Now there remains one thing to be mentioned. There occur many quotations from the earlier Vedas and the Brāhmaṇas. These quotations are changed a little at some times. The quotations have been mainly given from the RgVeda, the Taittiriya Saṁhitā and the Taittirīya Brāhmaṇa.

There are many passages in this Āraṇyaka which appear at the first time and which have been variously quoted in the later works.

Now let us conclude with the Propitiation:-

Śanno Mitraḥ Śam Varuṇaḥ,
Śanno Bhavatu Aryamā;
Śanna Indro Bṛhaspatiḥ,
Śanno Viṣṇururukramaḥ.

Om Śāntiḥ ! Śāntiḥ ! Śāntiḥ !

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12. Kausataki Upanisad " " "
13. Taittiriya Upanisad " " "
14. Brhadaranyaka Upanisad " " "
15. Kathopanisad " " "
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29. Taittiriya Brahmana

30. Maitrayani Samhita

31. Kathaka Samhita

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81. Vedantasara

82. Pratya Bhijnya Hridaya Sutra

83. Kāvyādarśa

84. Kavya Prakash

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105. " " Taittiriya Samhita "
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107. " " Satapatha Brahmana - J. Eggling.
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213.	Teachings of the Upanisad	- B.K.Chattopadhyaya.
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218.	Urujyoti	- Dr.V.S.Agarwal
219.	Veda Paricaya	- Satava -lekar
220.	Vedic Metre	- Arnold.
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222.	Vedic Padanukrama Kosa	- Visva Bandhu Sastri.

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APPENDIX

Proper Names of Historical Importance

(leaving the names of the gods and rivers etc.)

1. Kasyapa 1.7.1-2; 1.8.7.etc.
2. Pañcakarṇa Vātsyāyana 1.7.2.
3. Saptakarṇa Plākṣi 1.7.2.
4. Gārgya Prāṇatrāta 1.7.3.
5. Vaiśampāyana 1.7.5.
6. Vatsa 1.8.2; 1.10.5.etc.
7. Vyāsa Pārāśarya 1.9.2.
8. Jamadagni 1.9.6. 4.36.1.
9. Śambaraḥ 1.10.3.
10. Tyugra Bhujyu 1.10.2.
11. Śyāvāśva Avartikāma 1.12.1.
12. Medhātithi 1.12.3.
13. Vṛṣaṇaśva 1.12.3.
14. Menā 1.12.3
15. Ahalyā 1.12.4.
16. Gautama 1.12.4.
17. Kauśika 1.12.4.
18. Vasiṣṭha Rauhiṇa 1.12.5.
19. Śaṇḍilāḥ 1.22.10.
20. Nāciketa 1.22.11. 26.2.
21. Āruṇaḥ 1.10.6; 1.23.2.etc.
22. Ketavaḥ 1.23.2.etc.
23. Vātaraśanāḥ 1.23.2.etc.
24. Vaikhānasāḥ 1.23.2.
25. Vālkhilyāḥ 1.23.3.
26. Dakṣa 1.23.8.
27. Svayambhu 1.23.8etc.

28. Vaiśravaṇa 1.31.2.

29. Kauberaḥ Vaiśravaṇaḥ 1.31.2.

30. Pṛśnayaḥ Ṛṣayaḥ 1.27.5.

31. Atharvāṅgiras 2.9.1.; 1.10.7.

32. Śaucaḥ Āhneyaḥ 2.12.1.

33. Arundhatī 3.9.2.

34. Sudevaḥ Kaśyapaḥ 2.18.1.

35. Uttānaḥ Āṅgīrasaḥ 3.10.2; 4.

36. Aida 4.8.2; 5.7.2.

37. Atri 1.11.2.

38. Kaṇva 4.36.1.

39. Viśvāvasu 4.11.7; 5.9.9.

40. Viśvāvasu Somagandharva 4.11.7.5.9.9.

41. Bhṛgu 9.1.1.

42. Vayaḥ; Suparṇāḥ; Priyamedhāḥ Ṛṣayaḥ 4.42.3.

43. Mahācamasya 7.5.1.

44. Rāthītara 7.9.1.

45. Paurusiṣṭi 7.9.1.

46. Nāka Maudgalya 7.9.1.

47. Triśaṅku 7.10.1.

48. Bhṛgu Vāruṇi 9.1.1.

49. Vasiṣṭha 10.21.1.

50. Vāmadeva 10.44.1.

51. Prājāpatya Āruṇi, Suparṇeya 10.63.1.

52. Venaḥ 10.1.3.

53. Sambhava 1.11.7.

54. Agastya 1.11.2.

55. Mahāvīr 3.5.1.

56. Satyahaviḥ 3.5.1.

57. Acyutapājas 3.5.1.

58. Acyutamanā 3. 5. 1.
59. Anādhṛsya 3. 5. 1.
60. Apratidhṛsya 3. 5. 1.
61. Ayāsya 3. 5. 1.
62. Prācīnayogya 7. 6. 2.
63. Dīrghasṛuttama 1. 8. 8.
64. Aṅgirā 3. 8. 1.
65. Maricayaḥ, Svayambhuvāḥ 4. 38. 1.
66. Rājani Ugradeva 5. 4. 12.

PRAPĀṬHAKA I

THE TAITTIRĪYA ĀRAṆYAKA

*PRAPĀTHAKA I

ANUVĀKA I

Harih Om.

*[1] May we hear the auspicious (things) with ears O gods; may we, the sacrificers see the auspicious (things) with eyes; with bodies of strong limbs; may we, praising, obtain (the span of) life which is assigned by the gods.

*[1] May Indra of great fame grant us welfare; may all-knowing Pusan grant us welfare; May Tarksya, the Aristanemi (one whose felly of wheel is unhurt) grant us welfare; may Brhaspati grant us welfare.

Om Peace, Peace, Peace.

1. May we hear the auspicious (things) with ears O gods; may we, the sacrificers see the auspicious (things) with eyes; with bodies of strong limbs; may we, praising, obtain (the span of) life which is assigned by the gods.

2. May Indra of great fame grant us welfare; may all-knowing Pusan grant us welfare; May Tarksya, the Aristanemi (one whose felly of wheel is unhurt) grant us welfare; may Brhaspati grant us welfare.

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* Collection of the Arunaketuka Fire has been discussed in this Prapathaka; propitiation of the uttara Vedi (Northern altar) being introduced in the I Anuvaka.

*[1] Mantras for peace and propitiation.
1-2. Mantras to be uttered while placing the two imaginary watery bricks in the uttara Vedi.

3. I have obtained, I have obtained all the waters from this and this place, from here and there (1); may Agni,*1 Vayu,*2 and Surya,*3 together purify these with prosperity.

4. Having winds as horses, rays as protectors, beams as bodies, not hostile, shining goddesses, all-impelling (O you Waters) assent me for progeny.

5. Of great name and great honour, inspirers of all mighty ones, shining goddesses, rain-impelling (O you Waters) assent me for progeny.(2)

6. Remove away the consuming and burning fire, the demons, the consuming and burning fever, the exhaustedness caused by fever, the bad smell and poverty from this place; shining goddesses (O Waters).

7. Shining ones, god-inspirers, (O Waters); raise up the thunderbolt (for our protection); raise us, undefeated ones up; raise up the all (cattle etc.); raise up the Adityas and the goddess Aditi being their cause.

8. May the divine Waters and the plants be auspicious and most wealful for us.

9. O Sarasvati, (you are) well merciful; may your hole not be seen.*4 (3).

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*1. Fire-god *2. Wind-god *3. Sun-god

3-7. Mantras to be uttered while pouring hot water in the uttar vedi.

8. Mantra to be uttered by the Adhvaryu after receiving the water steeped in plants.

9. Mantra to be uttered by the Adhvaryu while placing the aforesaid water on the earth.

*4. Sarasvati= the earth full of stream or watery bricks. Hole not seen on account of the covering of the plants. cf. T.A. 1.21.3, 1.31.6, 4.42.1.

ANUVAKA II*

1. Memory (smrti), perception (pratyaksa), traditional instruction (aitihya), inference (anumana) - (these are) fourfold. By all these, indeed, the orb of the sun is determined.

2. The sun receives the ray (spread) over all the world. By the distinction of the ripening of that (ray) the distinction of time is remembered.

3. Like any river, (that) flows from an undecaying source,(is the time or year)(1); as the (other little) rivers meet that river (and) that becoming great, does not vanish-

4. Similarly variously rising, little and great (divisions of) time are dependant upon year(samvatsara) all of them approach into the year.

5. That (year) filled with all those (divisions of time), being wide does not vanish. (One) should know (everything dependant) upon the year. In definition of time that (year), indeed, is to be understood (2).

6. The year, mounted on by the little and great (divisions of time), is observed by the perception; but the Stronger One (Adhisattva, i.e., Eternal Time) is not observed (so).

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* In this Anuvaka there are the mantras for placing bricks on the altar.

7. Having a cloth—like skin, moist with perspiration, tawny*1 - such is the form of the Varuna*2 (covering one). Where (i.e., in the sight of the human eye) this (world) is observed there are lead a thousand (parts of the time).

8. One, verily, is the head (i.e., the year) and there are many (two) mouths (i.e.,uttarayana*3 and Daksinayana*4). This all is the definition of the seasons (3). In both*5 there are the beings of seven*6 organs of senses. Only the talk is increased (by these imaginary divisions of time).

9. In the right and the left sides of the year there are white and black ones (day and night). As to that this is (said):-

10. One is your white and one is your sacrificeable (time); of different forms are the day and night; you are like an impeller; possessor of food, you protect all the measurings (of time); O Pusan, may your gift be auspicious here.

11. Here (in the reality) neither there is a being (bhuvana), nor Pusan, nor cattle, nor the

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1-8. Mantras for placing bricks on the altar.
9-11. Rg and Brahmana mantras in support of the above.
*1. This is the description of the material eye of the man.
*2. Varuna from vr (to cover). The idea is that the eye is covered by its material form and is unable to see the Eternal Time.
*3. Progress of the sun to the north.
*4. Progress of the sun to the south.
*5. In Uttarayana and Daksinayana.
*6. According to Commentators these organs of senses are the seven holes of the head, i.e., eyes, nose etc.

sun (Aditya); Samvatsara (Eternal Year), indeed, resides; but by the perception one should know the dearest (i.e., the time that comes in daily use). This indeed, is the dearest form of the year which is the great thing of this (world) to be produced. "Do this auspicious duty" - this practicable duty should (a teacher) give to him (to the pupil) (4).

* ANUVĀKA III

1. Of the co-born (rays of the sun) they call the seventh single-born; the six assistant (rays are) Rsis, born of divine ones; their desired (places) have been arranged in the places; they, various in their form, shine for the guiding Lord.

2. Which friend, unprovoked, O men, said to (his) friend: "He leaving (us) escapes from us."

3. He who abandoned his friend, who knows friendship, has not a part even in speech; whatever he hears, hears in vain (1); he does not know the path of the good deed.

4. A season impelled by (another) season, running hastely makes sounds. And there are sixty groups of thirty-fold ones (days and nights consisting of muhurtas or moments) (in a season); and these

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* In this Anuvaka also the Mantras for placing bricks on the altar are given.
1-11. Mantras to be uttered while placing the bricks before the altar.

sixty-fold ones (days and nights) are white and black (i.e., the light half of a month and the dark half of a month).

5. With red-clothed Vasus, the spring (Vasanta) season, clever in water(i.e., having clean water) has been remembered the first envoy of the year, the impeller.

6. " Take (and feed) these (fellows) who have come after the thread-ceremony or the Upanayana)(2); and protect these (who have come from abroad)"- (they say these words) to others (i.e., the persons of their family). These speeches are used where this (spring-season) is perceived.

7. This, indeed, should be understood as a standard in the change of time. We shall speak the difference of the seasons; perceive that.

8. That white-clothed group of Rudras turns round with the summer-(grisma) season, burning all the earth (3) with an un-comparable light.

9. Perceive all kinds of clothes of Adityas, (who) give the result of the actions of the (whole) year (accompanied) with the rainy season (varsa).

10. (Though) sorrowless (itself, it) seems like sorrowfuleyed (on account of the eye-disease of the beings); by that (disease of eye) this (rainy season also) seems yellow. (This season) is seen not suffering from coldness (though there is plenty of water); (and it also) is seen as one full of antelope (on account of grass etc.)

11. (It) causes delight; (its) eyes cause brightness and peace (on account of making creatures powerful by various food grown in this season). Whatever beings fell (in this season on account of not growing food) they fell for the (whole) year.

12. They who stand firm (in this season), stand firm in the (whole) year.(4).

*ANUVĀKA IV

1. Like risen from the disease of the eyes, the pupils of the eyes (are) very bright. (People) decorate (their eyes); there is no mist. Perceive that season of the Rbhus.

2. Perceive the clothes (of ~~xthe~~ the Rbhus) like gold, (which are) untorn. " Eat food and adorn; I am your life-giver."

3. These speeches are used where autumn-(Sarad) season is seen. (1). Like shaking and striking, full of winds (are) the groups of Maruts.

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12. A Brahmana-passage showing the advantage of the above.

* In this Anuvaka also the Mantras are for placing the bricks on the altar.

1-6. Mantras to be uttered while placing the bricks on the altar.

4. From that side (of heaven) in order to win, like the mouth of the arrow (the groups of Maruts) equipped together are, verily, seen. (The people also wear clothes which are) like dirty-coloured armours; (they are) of various crests and bounded (combed) hair.

5. (One) should know the eyes of the winter-(hemanta) season (which itself is) not angry, red like the moving eyes of a fighting angry person (2).

6. " Feminine (of water) in divine worlds (i.e.,in the clouds) and water (only) in the house of the men" - uttering these speeches the lightnings of the cool (sisir) season go (away).

7. Agni, not seeing the means of living here, thought about these flowing clearly. As to that this is (said):-

8. O Maruts of self-penance, of sun-brilliance, we pray- here, here your comfort (of water) with extention.(3).

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7. A Brahmana passage in regard to above.

8. A Rc has been quoted.

*ANUVAKA V

1. Very much coppery red (are) the clothes; Asti(stone), vajri(thunderbolt), Sataghni (killer of a hundred)- (these) visvedevas (all-gods) throw; they, the fire-tongued ones made the utterance:-

2. " Neither gods, nor men, nor the king varuna, the all pervading, nor Agni (Fire), nor Indra, nor Pavamana (wind), nor anyone is like me."

3. One end of the bow of this divine (Fire, which is the tongue of the Visvedevas) is fixed in the heaven and the other is fixed on earth (1). Indra himself in the form of ant (vamri) cut the string of that bow.

4. " That (is) the bow of Indra (Indra-dhanus) without string in the colours of the clouds,"- (thus the people) say. This (bow) is also of Samiyu, the son of Brhaspati; this is the bow of Rudra.

5. The end of the bow destroyed the head of Rudra, indeed. That became Pravargya-sacrifice. Hence he, who sacrifices along with the Pravargya, puts again the head of Rudra. Rudra does not become violent to him who knows thus.(2).

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* Propitiatory mantras have been given in this Anuvaka.

1-4. Mantras to be uttered before and after placing the bricks.

5. A brahmana passage in support of the above.

*ANUVAKA VI

1. The cool season (sisira) is observed as having eyes fixed above, and not looking in the sides.*1 Neither, verily, the form (of the body), nor the clothes, nor the eyes are seen.*2

2. (Enemies) do not injure each other; that is the characteristic of the present (season). At the rising of the sun red (colour is) in the eye, green (colour like that of the Sarika-bird), in the head.

3. (O sisira,) you make the palms of the hands (of the people) downward;*3 you make the knees downward*3 (1). "Downward my knee, downward my palms of the hand (may become) " - this speech may these (boys) worship.

4. To him all the seasons salute; that Brahmana obtains the great priestness being the performer of the bounds of propriety;- who knows thus. That year*4 (samvatsara) accompanied with these commanders (spring etc.) carries near the sacrificer*5 (Indra) all the desires. That (year) is the drop

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* In this Anuvaka also Mantras are for placing the bricks on the altar.
*1. On account of the great coldness people do so, which is transferred to the season itself.
*2. No care is taken of these in the cool season.
*3. In order to use fire.
*4. According to Sayana the knower and according to Bhattabhaskara the Arunaketuka Fire.
*5. Following Sayana.

(of water, 'drapsa'). As to that this is (said)(2):-

5. That drop (drapsa), the cause of ploughing (krena) coming with ten thousand (drops) stood firm on the earth (Amsumati). You, as Indra causing that return again and again, roaring with power, thought by men, flowing downward make (that) sprinkle on the earth.

6. With this earth, covered by water, Indra pierces (the clouds), full of life (water). The earth is Amsumati. The year(samvatsara) stands firm following that (earth) and heaven. Acarya* and Antevasin* should not become hostile (as) each other to the knower of this. He who becomes hostile, declines from the heavenly world. Thus the orbs of the seasons, the orbs of the sun and the quotations (have been discussed).

After this (the quotations are) with Brasmanas (3).

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1 2. Adhvaryu and Yajamāna, according the commentators.
5. A Rc. has been quoted.
6. A Brahmana-passage.

*ANUVĀKA VII

1. Aroga, Bhraja, Patara, Patanga, Svarnara, Jyotisimat, Vibhasa - these (seven suns) shine all round the heaven for the sake of this (world), milking vigour (and) not lashing out.

2. Kasyapa is the eighth; he does not leave the Great Meru (-mountain). As to that this is(said):-

3. O Kasyapa, which is your wonderful work, shining, vigourous, all and of various lights; in which the seven suns have been put together (1); put above in that this (sacrificing) king.

4. They all find light from Kasyapa for the sake of this (world); Soma purifies them well like the goldsmith (who purifies gold by filling [illegible]air to burn fire with the help of a skin).

5. Breath (Prana of seven kinds), lives (of seven kinds*1), (seven sense-lives*2), seven breaths of head*3 - thus the teachers (explain the seven) suns.

6. " I saw these seven suns"- thus says Pancakarna, the son of Vatsa and Saptakarna, the son of Plaksa (2); "Kasyapa is for us heard by the tradition. Both are the informers; we*4 could not,

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* Mantras for placing bricks.
*1. Mahat(intellect), Ahankara(individuality), and the essence of the five, i.e.,earth, water, air, fire, ether.
*2. Five senses of knowledge and mind (manas) and intellect (buddhi).
*3. Two eyes, two ears, two holes of nose and the mouth.
*4. We= you and I
1-2.Mantras for placing bricks.
3. A Rc has been quoted.
4-8.Description of the suns.

verily, go to the great Meru.

7. " I saw this moving orb of the sun " (says) Pranatrata, the son of Garg, Go to the great Meru (and see there that) one (sun, viz. Kasyapa) not leaving (that mountain).

8. Bhraja, Patara (and) Patanga shine in the low portion (of the Meru); therefore, these are of the hot rays (3); the others (shine) at another place (above): therefore, they are not of the hot rays.

9. As to that this is (said):-

Seven suns have entered the heaven; the giver of the sacrificial fee (Daksina) follows them by the (good) paths; they shine for the sake of him (making him possessor of) the clarified butter; milking vigour (and) not lashing out.

10. " Seven priests (are) the (seven) suns " - thus(say) the teachers.

11. As to that this is(said):-

12. Seven*1 (are) the quarters (and) many (seven are) the suns (4), who are the seven priests*2 Hotr (etc.), (and) who (are) the seven divine Adityas; with them O Soma, protect us all round.

13. That (is) also a sacred text. The suns shining in the quarters make seasons.

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*1. East, being known as the place of the sun, has not been mentioned here.
*2. The seven priests are: Hotr, Prasastr, Brahmana Potr, Nestr, Acchavaka, Agnidhra.
9. A Rc has been quoted.
10. Seven suns as the seven priests.
11-12. The Rcs have been quoted.

14. " By this process thousand-sunness (should be imagined)"- thus says Vaisampayana.

15. As to that this is said:-

" If there were hundred heavens and hundred earths, O thunderbolt-holder (Indra), not the thousand suns (5) can eat you (O Indra,) born of the Rodasi (i.e., between heaven and earth)." Thus.

16. On account of being the many characteristics of the seasons the many-sunness (is proved).

17. (But the) eight suns are certain.

18. Hence eight are the orbs of the suns above.

As to that this is (said):-

19. Wonderful army of the divine ones, the eye of Mitra, Varuna and Agni has risen up. He fulfills the heaven, the earth and the mid-region; Surya (Sun) is the soul of all the moving and the fixed ones (6).

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13. Seven suns of the seven quarters.
14. Mention of many suns.
15. A Rc has been quoted.
16. Many suns' theory is supported by an argument.
17-18. Eight suns and their orbs.
19. A Rc has been quoted.

*ANUVĀKA VIII

1. Where resides this cloud ? Where this year of many parts ? Where, O god, the day (and) the night (reside) ? Where are dependant the months (and) the seasons ?

2. (Where reside) the half-months, Muhurtas* Nimesas,*/ with the Trutis* ? Where reside these waters, if they go*2 from here now ?

3. The times reside in the waters; the waters are put in the sun (1); the clouds find the waters; the lightning is put in the sun.

4. These (are) the beautiful earths- this (earth) and that (heaven), the both Rodasi (heaven and earth).

5. What is here between them by which they have been held ?

"By Visnu the earths have been held"- This is the knowledge of Vatsa.

6. (These earths) have become for men full of food, full of cows, full of good eatable things and full of gifts (2). (Visnu) held well these heaven and earth. O Visnu, you hold the earth all-round by the rays.

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* Mantras to be uttered after placing the bricks on the altar.
*1. The various parts of the time.
*2. The drying of the water is meant.
¶. Mantra to be uttered infront of the altar.
2-3. Questions and answers about the time etc.

7. What has been called that power of Visnu? What (is his) brilliance ? What (is his) helping object that the god held alone the shining heaven and earth?

8. From Wind, (they) say, the power of Visnu (has come); from the immortality, the brilliance; he held (these) by (his) three steps which is one (and) the best of Visnu (3).

9. The Fires and the Winds are the helping object of him.

10. I ask you about the extreme death, the lowest, the middle, and the fourth (kind of the death), and (about) the world of the propitious and the sinful men. This I ask now.

11. To that (sun the people) say the extreme death; to wind, the middle; the Fire, indeed, is the lowest death; the moon is called the fourth (death)(4).

12. The enjoymentless sinners* go always to the extreme death; the enjoying (good ones) go, verily, (there) where the propitious people (live).

13. Now, the others (not great sinners) come to the middle (death), to the fourth (death) and to the Fire (the lowest death).

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* In the shape of the worms etc. they die with the touch of the rays of the sun.

4-9 Questions and answers about Visnu and his power.
10-17. Questions and answers about the death.

14. I ask you about the sinners (and the place) where Yama (the deity of the Death) punishes them (by the pains of the hell). O Brahman, tell us that, if you know the homes of the bad beings.(5)

15. The suns, risen up from Kasyapa, kill the sinners always in the intermediate regions of the earth and the heaven; they are put there by the life-giving (rays).

16. They become bodiless as the(result) of the sin (is); they (become) there handless, footless, hairless, (and they also become) the beings not born of the womb.

17. After death they get death again being eaten by their acts (6) like the Āśātika* worms; then they are purified by the life-giving (rays).

18. He who knows thus conquers this bad death. That Brahmana, knowing thus, indeed, becomes(the possessor) of the greatest fame, the guest of Kasyapa; of successful going and of successful coming.

19. As to that this is (said):-

20. In whom the seven life-giving (suns) ascend the ancient ascention (7), of (that) Indra (Kasyapa) the shining seer Dirghasruttama (was) the guest.

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* Āśātika='killed just after coming'
18. A Brahmana-(explanatory or praising)-passage.
19-20. A Rc has been quoted.
21. A Brahmana -(explanatory)-passage ▾

21. Kasyapa is the 'Pasyaka' (observer) who observes everything all round minutely.

22. Now, regarding Fire consisting of eight personages: As to that this is (said):-

23. "O Fire take us from the good path for wealth; O God, (you are) knower of all the paths; take away the curved sin from us; (we) utter many salutation-sayings to you (8).

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21. A Brahmana-(explanatory)-passage,

22. In praise of the Fire.

23. A Rc has been quoted.

ANUVĀKA IX*

1. Agni, Jatavedas, Sahojas, Ajiraprabhu, Vaisvanara, Naryapa, Panktiradhas the seventh and Visarpi, verily, the eighth of the Fires - these eight are the life-giving ones on the earth.

2. According to the seasons there are the differences of the colours in the flames of the fire, as the blue flame and the yellow flame.

3. Now regarding the wind consisting of eleven men and eleven women:

4. Prabhrajamanas, Vyavadatas, (they) which are Vasuki-Vaidyatas, Rajatas, Parusas, Syamas, Kapilas, Atilohitas, Urdhvas, Avapatantas and Vaidyuto (1) - these eleven.

5. The lightning does not kill him, who knows thus.

6. That (renowned), Vyasa, the son of Parasara said, "I wish (to say) that killing by the lightning is only the death."

7. (The lightning) does not kill the desireless man (2) who knows thus.

8. Now, the groups of the Gandharvas :-

9. Svana, Bhrat, Anghari, Bambhari, Hasta, Suhasta, Krsanu, Visvavasu, Murdhanvan, Suryavarcas, Krti - these (are) eleven groups of the Gandharvas.

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* Mantras for placing the bricks on the altar.

1. Mantra for placing the brick uttering the eight names of the fire.

2. A Brahmana-passage.

3-4. Mantra for placing the bricks uttering the names of the wind.

5-7. Brahmana-passages.

8-11. For the placing of the bricks in the name of the Gandharvas, with the Brahmana-passage.

10. (These are) the gods, the great gods, rays and the gods, (who are) the swallowers of poison (3).

11. The poison does not kill him who knows thus.

12. Gauri*1 measured (the world) creating the waters*2. She desiring to become one-footed*3, two-footed, four-footed, eight-footed, nine-footed (and) thousand syllabled (resides) in the highest heaven.

13. (This is) the quality of the speech (Vac).

14. Now (we give the Mantras), explained by the statement (itself); we shall give them respectively:-

15. The Varshus (well-invokers), the Svatapases (of self-penance) (4), the Vidyunmahases (bright as lightning), the Dhupis (perfuming ones), the Svapis (soonly spreading) and the Grhamedhas (worth worshipping at homes) - these and these which are not hostile to the labours of the men -

16. (These) seven Parjanyas (clouds) rain on the earth all round with the rains (waters). As to that this is said :-

17. This similar water (5) goes above and below in some days. The Parjanyas favour the earth; (and) the Agnis (fires)*4 favour the heavens.

18. Which is undestroyable (Brahman), (which) made the matter, all the gods worship that; they appointed Jamadagni, the great seer as the preserver of that.

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*1. Gauri = white; here this word means Sarasvati, the goddess of the speech; by the speech the world is known; hence it has been said that she measures the world.

*2. Waters = beings (that live by the use of the waters).

*3. Foot = the foot of a verse.

*4. Fires = the waters that go above are called here fires, for they, like the flames of the fire, go above (being dried by the sun).

12-13. Mantra, with Brahmana, for placing the bricks.
14-17. Mantra, with Brahmana and quotation of Rc. for placing bricks.
18-20. According to Baudhayana for the same subject (placing bricks).

19. Jamadagni becomes satisfied by the verses of more than four (syllables); making the king Soma satisfied ‖6‖ by the strong prayer; may the main Quarters*5 and the (Sub-) Quarters*5 become propitious for us.

20. I pray for that happiness and welfare for the progress of the sacrifice (and) for the progress of the sacrificer. May divine welfare be for us. Further may the medicine*6 obtain (place). May propitiation be for our two-footed (men); may propitiation be for the four-footed(cattle).

21. The Soma-drinking and the non-Soma-drinking (gods have been mentioned); this much (as to the mantras), explained by the statement (itself) ‖7‖.

ANUVĀKA X*

1. This earth includes thousand beings; the highest heaven includes thousand being; (these are) Asvinas, the wealthy and the true, the lords of all the world.

2. The earth is the wife; the heaven, the husband; they formed a pair; the sons are Brhaspati and Rudra and (the daughter) Sarama; these the male and the female (are born of them).

3. One is your white form (i.e., the day) and one is your sacrificeable form (i.e., the night); of different forms are the day and the night; you are like an impeller ‖1‖, O possessors of the food you protect all the measurings; O thrivers (Pusans) may your gift be auspicious here.

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*5. The people living in the quarters and the sub-quarters are meant.
*6. Medicine means the remover of all the sufferings.
21. A Brahmana-passage.
* Mantras for placing the bricks on the altar.

4. O Heaven and Earth, you are dusky, various, the abodes of the worlds, you move together as the friends; come to our sacrifice with Sūryā*1 (as) Asvins, the Rasabhasves*2, the masters of the auspices.

5. As a foolish dying person carries the wealth, so you carried that protecting water in the watery clouds by the boats, which were automatic, floating over the atmosphere, and water-tight|2|.

6. O true ones, lasting for three nights and three days you carried the protecting waters by the rays bringing across the wet ocean by three chariots of hundred wheels and six horses.

7. The cloud depends upon the sun, which spreads the rays. And the cloud, full of water, becomes also the impeller (of the water) and sinless.

8. Knowing that (cloud) well-satisfied, full of various gentle sounds the powerful |3| sun follows that crooked cloud impell -ing that to rain on the sacrificers, who satisfy with Soma.

9. That group of the rays, the destroyer of the darkness, protected by the horses*3 makes the noising cows drink that water. Then praised by those cows and by those who are not related to the demons, that (group) goes above.

10. That cloud returns again to rain (being) impelled by the sun. O Asvins, be thus. These Asvins cause the pregnance of the heaven and the earth day by day |4|.

11. Of them these are the sons: the day and the night; of the earth, the day; of the heaven, the night. They are, verily, the contiguous husband and wife.

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*1. Sūryā = Uṣas or the dawn.

*2. Having asses as horses.

*3. It is said that the sun goes on the chariot of seven horses.

1-10. Asvins.

12. Of them these are the sons: the Fire and the Sun; of the night, the white Sun; of the day [5], the coppery red Fire. They are, verily, the contiguous husband and wife.

13. Of them these are the sons: Vrtra (covering smoke) and the lightning; of the Fire, Vrtra; of the Sun, the lightning. They are, verily, the contiguous husband and wife.

14. Of them these are the sons [6] : the heat and the dew; of Vrtra, the heat; of the lightning, the dew. They conclude them, verily, in themselves.

15. That, verily, this pregnant night lives with the son. Of her, verily, of this the rays, that are in the night, are the membrane (enveloping the embryo). As there is a membrane of a pregnant cow, so there is the membrane of this night.

16. He who knows thus, becomes the producer of the progeny and the cattle; he obtains this rising and setting Sun. The Sun is the son of the good deed.

17. Now (we shall deal with) the pure Angiras (-Mantras).

ANUVĀKA XI*

1. The holders of the Pavitras*1 sit around the sacrificial food; the ancient Father of them protects fully the function; Varuna covered the great ocean (i.e., here the mid-region by the clouds); the

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11-14. Dyava-Prthivi.

15. The night.

16-17. Brahmana-passages.

* Mantras for placing the bricks on the altar.

*1. Pavitra = a fringed filtering cloth.

wise men only can begin their work in the firm grounds (of the fire).

2. O Brahmanaspati (lord of the Brahman or Soma), the Pavitra*1 has been spread for you; as prominent one you pervade all the limbs (of the sacrifice) from all sides. The non-heated, uncooked, raw (material) does not obtain that (sacrifice), only cooked (material) fulfilling that (sacrifice) obtains that.

3."Brahman among the gods (is this Soma)"*2.

4. The seven seers and Atri, who created the being from the non-being (1), - they all Atris and Agastya, the welfare-doers resided with the stars.

5. Now, (the Mantras) of Syavasva, the inspirer and desirous of non-earning (asceticism):-

6. These stars, which are fixed above, are seen in the night; (and they) go wherever in the day; the laws of Varuna are unbroken; the moon goes to the stars making them shine.

7. We hold that excellent ray of the inspirer Savitr (sun)(2), which may impell our wisdoms.

8. We like that best, mostly all-containing food (possession) of the inspirer god Savitr (sun); we hold that excellent (possession) of that patron.

9. The sun (Savitr) hides all the rays (favourable for) food from the heaven; they become worth seeing at the night; (it is as) we hide the bone by the blood.

10. My name is only name (3), of course; I am neuter, male (and) female; I am immovable and also movable; I sacrifice; I sacrificed and I shall sacrifice.

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*1. Pavitra = a fringed filtering cloth.
*2. This is the symbol of the Mantra, T.S. 3.4.11.
1-4. Mantras for placing the bricks in the north.
5. A Brahmana-passage.
6-12. Mantras for placing the bricks in the middle.

11. The beings sacrificed with me; the elements are my animals (pasavah = seers); I, the pervading one, am related (to all these).

12. Those women also, (who have obtained the knowledge of Brahman), in my opinion, are called men. (If) a possessor of the eyes does not know the truth, he is blind. Who is the wise son, he knows these (elements) [4]; who knows these, he becomes the father of his producer (father).

13. The blind (i.e., the eyeless Atman) knows the gem (mani); the fingerless (he) takes that; he, the neckless wears (that); and the tongue-less (he) proclaims that.

14. Now, who knows the tree, above-rooted and of the low branches, he can never believe "Death can kill me".

15. Perceive all laughter, weeping, singing [5], lute (vina), drum (panava), dancing (lasita), death, life whatsoever like the limbs (that are) sinew (only connected with the body and not related to the Atman).

16. Though (the Atman is) not thirsty, (but) thinks of his thirst caused by this (laughter etc. the worldly elements) forming the pair (of the conciousness and the unconciousness). The son of the illusion (is) bodiless, which is unconcious and also concious.

17. That (Atman) knows that gem (mani), he, the fingerless takes (that); he, the neckless wears that [6]; he, the tongue-less proclaims that.

13-17. Mantras for placing the bricks in the north.

18. Knowing this fact (rsi) one should not enter the town; if (he) enters, he should enter knowing (that) unreal. That is the rule of Sambhava.

19. O Fire (Arunaketukagni), O Pervading One, sit on that chariot, which is of one horse, of one yoking, of one wheel, of one axle and of the airy speed.

20. This chariot does not perish, does not tremble [7]; its axle never touches (any checking object); for (this Fire) sits on (the chariot) yoking the white and red horses of the fire in (his) chariot.

21. By which team of the female horses (containing) one and ten; two and twenty; three and thirty, you carry (the fire) for the sacrifice, O Wind, now unyoke them here [8].

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18. A Brahmana-passage.

19-21. Mantras for placing the bricks.

ANUVĀKA XII*

1. Spread (yourself) all round, spread (yourself) fully; highly sound (that you have come), sound all round, sound well; put the womb of golden (waters) in the sun (Aditya), (O Indra, you) as a vigorous man.

2. Make that (as) the juice for Candramas (moon) (which is) sprinkled from here and reached to the sun; produce that gift-giving (Fire) before (us), who is called Rudra, One.

3. Innumerable, thousands (forms of Rudra) are remembered and not seen; thus perceive this.

4. O Indra, come by the pleasant, peacock-haired horses; may not, verily, any trappers stop you; like the donator come to (our) those (sacrificing places).

5. O Indra, (may) I go by the pleasant peacock-haired horses (with you); may not, verily, any trappers stop me; like the possessor of receptacle (may) I go to those (high worlds).

6. O Indra, of thousand eyes, come by the little and great (2), shining well, not concurrent times, (which) have obtained the horseness.

7. The fire having well-shining clothes; the wind, the injurer of the white sands; the year with various colours (of seasons) - (these) are your perpetual followers.

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* Mantras for placing bricks.

1-4. Mantras addressed to Indra.

5. Mantra for Yajamana while placing a brick.

6-8. Mantras addressed to Indra.

8. O Subrahmanya (devoted to sacred knowledge), Om; O Subrahmanya, Om; O Subrahmanya, Om; O Indra, come; O Hariva (possessor of horses named Hari), come; (O Indra, related) to Medhatithi, O Mesa (sprinkler) of Mena, (the daughter) of Vrsanasva, O Gaura (white) Avaskandin, (destroying antelope), O paramour for Ahalya, O Brahmana (at the place of) Kausika, O Gautam-praising (Indra, come)*1.

9. The possessors of red horses have come here; Vasus living on the earth are the eight fires having the clothes of the quarters.

10. Rudras having coppery horses, coppery chariots, coppery colours and not white, staff-handed, having biting teeth have gone above (in the heaven) from here (4); the place and the quantity (of them) have been mentioned before this.

11. May Brhaspati and Savitr, the impellers of the waters, come here by various coloured (horses), by the chariot of watery path. Thus (the forms etc.) of them both (have been mentioned).

12. The forms and clothes of the limbs of the Time (seasons) have been mentioned before here. "The abodes" - in this (mantra) the (forms etc.) of Asvins have been mentioned. "Who makes sound in the mid-region" considered Vasistha, the son of Rohina. As to that this is (said):-

13. "Like a lowing (cow) the lightning" etc.*2

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*1. There are mythologies around this passage.

9-12. Mantras addressed to Agni.

*2. T.S. 3.1.11.

13. Initial words of a Rc quoted.

14. (O brick!) you are the up-raiser of Brahman, you are the increaser of Brahman, you are the seat of Brahman, you are the cover (of the seat) of Brahman 15.

ANUVAKA XIII*

1. I know this earth of eight sources (Mula Prakrti, Mahad, Ahamkara and Panca-tanmatras), of eight sons (Mitra etc. to be mentioned further), and the wife of eight (Indra etc. residing in the quarters); there is not my death and the accidental death shall not bring the sins (to me).

2. I know this mid-region of eight sources, of eight sons, the eight protectors; there is not my death and the accidental death shall not bring the sins (to me). I know the heaven of eight sources, of eight sons and the wife of eight; there is not my death and the accidental death shall not bring sins (to me).

3. "Well-protecting" and "great mother" - these (mantras).*1

4. Aditi is the heaven, Aditi is the mid-region, Aditi is the mother, she is the father, she is the son; Aditi is Visvedevas (all gods), Aditi is the five Janas (castes); Aditi is the born (world); Aditi is the generating essence.

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14. Four Mantras addressed to bricks while placing them on the altar.

* . Mantras for placing bricks etc.

*1. T.S. 1.5.11.

1-6. Eight Mantras for placing bricks in the quarters.

5. Eight are the sons of Aditi, who were born of her body; she went to the gods with the seven (sons) {2} and left away (the eighth)Martanda.

6. With the seven sons Aditi went in the ancient time for progeny and left Martanda, then, to die.

7. We shall (describe) them (the eight sons of the earth etc.) respectively:-

8. Mitra and Varuna, Dhatr and Aryaman, Amsa and Bhaga, Indra and Vivasvan.

9. "Hiranyagarbha"*1, "The Swan (Atman) sitting in pure (places)"*2, "Brahman being known"*3, "That very place"*4 - these (mantras).

10.The Purusa (Person: Adityas) is Garbha (womb) of Prajapati. He is the possessor of the seven persons (servants i.e. the lunar mansion, the half of a month, the month, the season, the day, and the night).

ANUVĀKA XIV*

1. That (sun) which rises shining, rises taking the breaths of the beings; do not rise taking the breaths of my progeny, nor of my cattle, nor mine.

7-8. Mantras for placing bricks in the names of the eight sons mentioned before.

9. Initial words of four Mantras for placing a lotus-petal, a piece of gold, a golden figure of man and a tortoise.

*1. T.S. 4.1.8. *2. T.S.1.8.15. *3. T.S.4.2.8. *4. T.Br.3.7.10.

10. A Brahmana passage.

* Mantras for placing bricks etc.

2. That (sun), which sets, sets taking the breaths of all the beings; do not set taking the breaths of my progeny, nor of my cattle, nor mine.

3. That (sun), which becomes full, becomes full taking the breaths of all the beings; do not become full taking the breaths of my progeny, nor of my cattle, nor mine.

4. That (sun), which diminishes, diminishes taking the breaths of all the beings; do not diminish taking the breaths of my progeny, nor of my cattle, nor mine.

5. Those stars go away and come taking the breaths of all the beings; do not go away and come taking the breaths of my progeny, nor of my cattle, nor mine.

6. These months and half-months go and come taking the breaths of all the beings; do not go and come taking the breaths of my progeny nor of my cattle, nor mine. These seasons go and come taking the breaths of all the beings; do not go and come taking the breaths of my progeny, nor of my cattle, nor mine.

7. This year goes and comes taking the breaths of all the beings; do not go and come taking the breaths of my progeny, nor of my cattle, nor mine.

8. This day goes and comes taking the breaths of all the beings; do not go and come taking the breaths of my progeny, nor of my cattle, nor mine. This night goes and comes taking the breaths of all the beings; do not go and come taking the breaths of my progeny, nor of my cattle, nor mine.

9. Om, Bhuh, Bhuvah, Svah.

10. (O stars etc.;) this is your pair; do not destroy our pair.

1-10. Addresses to Aditya.

ANUVAKA XV*

1. Now, of the sun (Aditya), consisting of eight persons:-

2. May we shine with our own brilliance at the place of Adityas (named) Vasus.

3. May we shine with our own brilliance at the place of Adityas (named) Rudras.

4. May we shine with our own brilliance at the place of Adityas (named) Adityas.

5. May we shine with our own brilliance at the place of Adityas (known as) true ones among the honest ones.

6. May we shine with our own brilliance at the place of Adityas (known as) Maruts, shaking round and killing round, full of winds.

7. May we shine with our own brilliance at the place of Adityas (known as) Rbhus.

8. May we shine with our own brilliance at the place of Adityas (known as) Visve-devas.

9. May we shine with our own brilliance at the place of Aditya (known as) the impeller of the year.

10. Om, Bhuh, Bhuvah, Svah. The rays are your pair; do not destroy our pair.

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* Mantras for placing the bricks on the altar.

1-10. Addresses to eight personifications of Aditya.

ANUVAKA XVI*

1. May we shine with our own brilliance at the place of Aroga. May we shine with our own brilliance at the place of Bhraja. May we shine with our own brilliance at the place of Patara. May we shine with our own brilliance at the place of Patanga. May we shine with our own brilliance at the place of Svarnara. May we shine with our own brilliance at the place of Jyotisimat. May we shine with our own brilliance at the place of Vibhasa. May we shine with our own brilliance at the place of Kasyapa. Om, Bhuh, Bhuvah, Svah. The waters are your pair; do not destroy our pair.

ANUVAKA XVII*

1. Now of the Wind (Vayu) consisting of eleven male and eleven female ones:-

2. May we shine with our own brilliance at the place of Prabhrajamana Rudras. May we shine with our own brilliance at the place of Vyavadata Rudras. May we shine with our own brilliance at the place of Vasuki Vaidyuta Rudras. May we shine with our own brilliance at the place of Rajata Rudras. May we shine with our own brilliance at the place of Parusa Rudras. May we shine with our own brilliance at the place of Shyama Rudras. May we shine with our own brilliance at the place of Kapila Rudras. May we shine with our own

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* Mantras for placing bricks.
1. Addresses to Adityas.

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* Mantras for placing bricks etc.
1-2. Address to wind (eleven male and eleven female Rudras).

brilliance at the place of Atilohita Rudras. May we shine with our own brilliance at the place of Urdhva Rudras |1|. May we shine with our own brilliance at the place of Avapatanta Rudras. May we shine with our own brilliance at the place of Vaidyuta Rudras. May we shine with our own brilliance at the place of Prabhrajamani Rudranis. May we shine with our own brilliance at the place of Vyavadati Rudranis. May we shine with our own brilliance at the place of Vasuki-Vaidyuti Rudranis. May we shine with our own brilliance at the place of Rajata Rudranis. May we shine with our own brilliance at the place of Paruse Rudranis. May we shine with our own brilliance at the place of Shyama Rudranis. May we shine with our own brilliance at the place of Kapila Rudranis. May we shine with our own brilliance at the place of Atilohiti Rudranis. May we shine with our own brilliance at the place of Urdhva Rudranis. May we shine with our own brilliance at the place of Avapatanti Rudranis. May we shine with our own brilliance at the place of Vaidyuti Rudranis. Om, Bhur, Bhuvas, Svas. The forms (of male and female ones) are your pair. Do not destroy our pair.

ANUVĀKA XVIII*

1. Now of Fire (Agni) consisting of eight personages :-

2. May we shine with our own brilliance at the place of Agni of the eastern quarter. May we shine with our own brilliance at the place of Jatavedas of the intermediate (south-eastern) quarter. May we shine with our own brilliance at the place of Sahojas of the southern quarter. May we shine with our own brilliance at the place of Ajiraprabhava of the intermediate (south-western) quarter. May we

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* Mantras for placing bricks.
1-2. Addresses to eight fires of eight quarters.

shine with our own brilliance at the place of Vaisvanara of the western quarter. May we shine with our own brilliance at the place of Naryapas of the intermediate (north-western) quarter. May we shine at the place of Panktiradhas of the northern quarter. May we shine with our own brilliance at the place of Visarpin of the intermediate (north-eastern) quarter. Om, Bhur, Bhuvas, Svas. The quarters are your pair (of male and female ones). Do not destroy our pair.

ANUVAKA XIX*

1. In the south-eastern quarter (there is a) hell, Visarpin*1 (by name); save us from that.

2. In the south-western quarter (there is a) hell, Avisarpin*2 (by name); save us from that.

3. In the north-eastern quarter (there is a) hell, Visadin*3 (by name); save us from that.

4. In the north-western quarter (there is a) hell, Avisadin*4 (by name); save us from that.

5. 'In whom seven life-giving (suns)'*5; 'O Satakratu, (having hundred-fold power) (your) forces'*6 – these two (mantras should be uttered) ||1||.

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* Mantras for placing bricks.
1-4. Mantras, addressing the bricks to save from the four hells of the four quarters.
*1. Visarpin = of creeping nature. In that hell creatures move always on account of pain.
*2. Avisarpin = not of creeping nature. In that hell creatures are unable even to move on account of pain.
*3. Visadin = mourning. Creatures mourn for their sins in that hell.
*4. Avisadin = not mourning. Creatures are unable even to mourn for their sins in that hell.
5. Initial words of the two mantras for placing bricks.
*5. T.A. 1.8.7-8.
*6. T.S. 1.6.12.

ANUVĀKA XX*

1. (O watery bricks,) may Indraghosas, with the Vasus, put you in the east; may the Manojavases, with the fathers, put you in the south; may Pracetas, with Rudras, put you in the west (pascat); may Visvakarman, with Adityas, put you in the north; may Tvastr, with the forms (rupa), put you above; may Knowledge put you afterwards (pascat).

2. (O watery bricks, may) Adityas, the whole-fire (put you) on the earth, the wind, in the mid-region, the sun, in the heaven, the moon, in the quarters (and) the stars, in their regions.

3. O moving one (Aditya), (you are), indeed, the 'obtainable things' (Evah); O Wind, (you are), indeed, the obtainable things', O Indra, you are, indeed, the 'obtainable things'. O Pusan, (you are), indeed, the 'obtainable things'. O gods, (you are), indeed the 'obtainable things'.‖1‖

ANUVĀKA XXI*

1. I have obtained, I have obtained all the waters from this and this place, from here and there; may Agni, Vayu and Surya together purify these with prosperity. Having winds as horses, rays as protectors, beams as bodies, not hostile, shining goddesses, all-impelling (O you Waters!) assent me for progeny. Of great name and great honour,

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* Mantras for placing bricks.
1-3. Address to bricks and gods.

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* Mantras for placing bricks.
1. Quotations from the first Anuvaka.

inspirers of all mighty ones ⟨1⟩, shining goddesses, rain-impelling (O you Waters!) assent me for progeny. Remove away the consuming and burning fire, the demons, the consuming and burning fever, the exhaustedness caused by fever, un-inhalation (breathlessness) and poverty from this place, shining goddesses (O you Waters!). Shining ones, god-inspirers,(O Waters!) raise up the thunderbolt (for our protection); raise us, undefeated ones up; raise up the all (cattle etc.); raise up the Adityas and the goddess Aditi being their cause ⟨2⟩. May we hear the auspicious (things) with ears O gods; may we, the sacrificers see the auspicious things with eyes; with bodies of strong limbs may we, praising, obtain the (span of) life, which is assigned by the gods. May Indra of great fame grant us welfare, may all-knowing Pusan grant us welfare; may Tarksya, the Aristanemi (one whose felly of wheel is unhurt) grant us welfare; may Brhaspati grant us welfare. (May) the devout seers Ketus, Arunases (Arunas) (and) Vatarasanas (put) the thousand-fold firm-standing in a hundred ways. May the divine waters and the plants be auspicious and most wealful for us. O Sarasvati*, (you are) well merciful; may your hole not be seen ⟨3⟩.

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* See T.A. 1.1.9. Sarasvati = earth full of stream or watery bricks. Hole not seen - on account of the covering of the plants.

ANUVĀKA XXII*

1. He, who knows the flower of the waters, becomes the possessor of the flower, progeny and cattle. The moon (Candramas) is, verily, the flower of the waters*1. He, who knows thus, becomes the possessor of flower, progeny and cattle.

2. He, who knows the abode of the waters, becomes the possessor of an abode. The fire is, verily, the abode of the waters. He, who knows the abode of the fire, becomes the possessor of an abode ‖1‖; (yea) becomes the possessor of an abode. Waters, are, verily, the abode of the fire*2. He, who knows thus, becomes the possessor of an abode.

3. He, who knows the abode of the waters becomes the possess -or of an abode. The wind is, verily, the abode of the waters. He, who knows the abode of the wind, becomes the possessor of an abode; (yea) becomes the possessor of an abode ‖2‖. The waters are, verily, the abode of the wind*3. He who knows thus, becomes the possessor of an abode.

4. He, who knows the abode of the waters, becomes the possessor of an abode. That, burning (sun)*4 is, verily, the abode of the waters. He, who knows the abode of that burning (sun), becomes the possessor of an abode, (yea) becomes the possessor of an abode.

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* Brahmanas (praises etc.) relating the placing of bricks.

1-9. Waters as the abodes of the things.

*1. The moon is considered Amrtamaya (possessor of nectar), and therefore, the flower of the waters.

*2. According to Sayana in the beginning of the great creation the waters were born from the fire (see agner apah: T.A.8.2.) and in the creation of the Brahmandas the waters come first (apo va idamasantsalilameva - T.A.1.23).

*3. In the great creation ..... (see vayoragnih / agnerapah - T.A.8.2) etc. as above in *2.

*4. On account of the burning sun the rain is born.

The waters are, verily, the abode of that burning (sun) |3|. He, who knows thus, becomes the possessor of an abode.

5. He, who knows the abode of the waters, becomes the possessor of an abode. The moon*1, verily, is the abode of the waters. He, who knows the abode of the moon, becomes the possessor of an abode; (yea) becomes the possessor of an abode. The waters are, verily, the abode of the moon. He becomes the possessor of an abode|4| who knows thus.

6. He, who knows the abode of the waters, becomes the possessor of an abode. The constellations are, verily, the abode of the waters*2. He who knows the abode of the constellations becomes the possessor of an abode, (yea) becomes the possessor of an abode. The waters are, verily, the abode of constellations. He, who knows thus, becomes the possessor of an abode |5|.

7. He, who knows the abode of the waters, becomes the possessor of an abode. The rain is, verily, the abode of the waters. He, who knows the abode of the rain, becomes the possessor of an abode, (yea) becomes the possessor of an abode. The waters are, verily, the abode of the rain. He, who knows thus, becomes the possessor of an abode.

8. He, who knows the abode of the waters|6|, becomes the possessor of an abode. The year*3 is, verily, the abode of the waters.

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*1. The moon has dewy rays, or, according to Bhatta Bhaskara the moon has nectar, of which the water is a product; so the moon has been called the abode of the waters.

*2. In the time of some constellations such as in Pusya, Aslesa, it rains much, so they have been called the abode of the waters.

*3. In the year it rains, so the year is the abode of the waters.

He, who knows the abode of the year, becomes, verily, the possessor of an abode, (yea) becomes the possessor of an abode. The waters are, verily, the abode of the year. He, who knows thus, becomes the possessor of an abode.

9. He, who knows the boat established in the waters, becomes established. These worlds are, verily, established in the waters. As to that this has been mentioned:-

10. (All the worlds) have come forth from the elixir of the waters which is procured well in the sun (as the) white (elixir)*1. (O Waters !) I take your best elixir which is of the elixir of the waters.

11. These worlds are, verily, the elixir of the waters. They are procured well in the sun.

12. (One should place the bricks after) digging the Uttara-vedi*2 reaching up to the knee, filling the waters reaching up to the ancle (8); covering by the petals of the lotus, the sticks of the lotus and the lotus-flowers; (and after) bringing fire (and) establish-ing (that) in that atmosphere.

13. The speakers of the sacred text (Brahman) say: Why this brought Fire (Arunaketuka) is(arranged in order) again (by placing the watery bricks etc.)? For (this fire is) with (or in) the waters (also, therefore,) this is (arranged in order) in the waters (after being) brought. This fire, (if) not kept, may go in the world also (afraid of the waters); (therefore,) (one) puts these watery bricks around that (fire).

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10. Mantra for placing a brick.
*1. i.e. the water of the rain.
*2. Northern (or Eastern) altar.
11. Meaning of the Mantra given in 10.
12. Preparation of the altar.
13. The reason of placing the bricks after bringing the fire.

14. (The limbs of this Arunaketuka Fire are) in the Agnihotra (sacrifice), in the Darsapurnamasa (sacrifice), in the Pasubandha (sacrifice) ‖9‖; and (they) say "in all the sacrificial performances", thus.

15. This, indeed, said Sandilas, the descendants of Sandila (in the form of questions and answers). What (resulting) fire (one) collects (while) collecting the Satriya-Fire ? Perceptibly (giving as the result) the year (Samvatsara).

16. What (resulting) Fire (one) collects (while) collecting the Savitra-Fire ? Perceptibly (giving as the result) that Aditya (sun).

17. What (resulting) Fire(one)collects ‖10‖ (while) collecting the Naciketa-Fire ? Perceptibly the Pranas (breaths).

18. What (resulting) Fire (one) collects (while) collecting the Caturhotriya-Fire ? Perceptibly (giving as the result) the Brahman.

19. What (resulting) Fire (one) collects (while) collecting the Vaisvasrja-Fire ? Perceptibly (giving as the result) the body.

20. What (resulting) Fire (one) collects (while) collecting the Upanuvakya Asu-Fire ? ‖11‖. Perceptibly (giving as the result) these worlds.

21. What (resulting) Fire (one) collects (while) collecting this Arunaketuka-Fire ? Thus. (Giving in the result) that (God or Sun) who does not go leaving (the worlds) from here and there. Thus.

22. Who knows the pair-goings of the Fire,becomes the possessor of (the power of forming) the pair. The Waters are, verily, the pair-goings of the Fire. He, who knows thus, becomes the possessor of (the power of forming) the pair ‖12‖.

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14. For what sacrifices above Fire is needed.
15-21. Questions and answers.
22. A Brahmana (explanatory or praising) passage.

ANUVÂKA XXIII*

1. Waters were, verily, this (creation), water only. That one Prajapati came forth in a lotus-petal. In the midst of his mind the Kama (Desire) was produced: 'May I create this (world)! Therefore, what a man thinks in the mind, speaks that by the speech and performs that by action. As to that this is (said):-

2. Kama (Desire) came forth in the very beginning, which was the first (flow of) semen of the mind [1]. The intelligent sages, deciding in their hearts, found the relation of the being (sat) in the non-being (asat).

3. Who knows thus, to him that comes which he desires.

4. He (Prajapati) performed austerity. After performing austerity he shook (his) body. Which was his flesh, from that stood the seers Arunas, Ketus and Vatarasanas [2]. Which (were) the nails, they (became) Vaikhanasas; which (were) the hairs, they became Valakhilyas; which (was) the elixir, that (became a tortoise in the midst) of the waters.

5. (Prajapati) said to him, creeping in the (water) in the shape of a tortoise "(You) are born from my skin and flesh [3]". "No" he said, "I was here before (you)". That is (Purvam asam) the (etimological essence) Purusatva of the Purusa (person). He stood being thousand-headed (and) thousand-eyed. (Prajapati) said to him "You have been before (me), (so) do this (creation) as (my) predecessor".

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* In this Anuvaka the praise of the waters and the Arunsketuka Fire are given by giving the description of the creation and quoting some Rcs.

1-14. The creation.

6. He taking the waters from here ⟨4⟩ put by his hollowed hand (Anjali) eastward (uttering the mantra)"O moving one (Aditya, i.e. sun) (you are) the obtainable things (Evsh)". Then stood forth the sun (Aditya); that (is) the eastern quarter.

7. Now Aruna Ketu (personified by that Puruss in the shape of the tortoise) put (the water) southward (uttering the Mantra) "O Agni, you are the obtainable things". Then stood forth the fire (Agni); that (is) the southern quarter. Now Aruna Ketu put (the water) westward (uttering the Mantra) "O Vayu, you are the obtainable things ⟨5⟩." Then stood forth the wind (Vayu); that (is) the western quarter. Now Aruna Ketu put (the water) northward uttering the Mantra) "O Indra, you are the obtainable things". Then stood forth Indra; that (is) the northern quarter. Now, Aruna Ketu put (the water) in the middle (uttering the Mantra) "O Pusan, you are the obtainable things". Then stood forth Pusan; that is this (belowward) quarter⟨6⟩. Now, Aruna Ketu put (the water) above (uttering the Mantra) "O gods, you are the obtainable things". Then stood forth the gods, the men, the Gandharvas and the Apsarases; that is the aboveward quarter.

8. Which drops fell hither and thither, by them stood forth the Asuras, the Raksases and the Pisacas; therefore, they were defeated, for they were born of the drops.

9. As to that this has been said ⟨7⟩ :-

10. When the great waters, verily, obtained the womb; keeping the increasing (womb); producing the Svayambhu (born himself); then these creations were created. This was produced, verily, from the waters. Therefore, all this is Brahma Svayambhu.

11. (For the creation was from the loose waters,) therefore, all this became as loose and not fixed.

12. Prajapati, indeed, making himself the soul entered that very (creation).

13. As to that this has been said:-

14. Disposing the world, disposing the beings, disposing the all main quarters and (the other) quarters Prajapati, the first-born of the Rta (settled order), entered in himself (in the world or body) as Atman.

15. He, who knows thus, enters that after obtaining all this and enclosing all.

ANUVĀKA XXIV*

1. (One) takes the waters of the four kinds. Four are the forms of the waters: the cloud, the lightning, the thunder (and) the rain. (He) encloses those verily.

2. (One) takes the waters of the rain in a hot (place); puts them in the east. These are, verily, the waters having the brilliance of the Brahman. (He) encloses the brilliance of the Brahman by (his) mouth, verily. Therefore, (one) is more brilliant by (his) mouth [1].

3. (One) takes the waters of the well; puts them in the south. These are, verily, the splendid waters. (Hence) the splendidness is put in his right (i.e. Daksina = south and right) side.

4. (One) takes the waters of the immovable (abyss); puts them in the west. Fixed are, verily, these waters of the immovable (abyss). (He) becomes fixed, verily, by (his) lower half of the limbs (Pascat).

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15. A Brahmana-passage (mentioning the fruit of knowing the description of the creation).

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* Collection of the waters has been discussed in this Anuvaka.
1-7. Collection of the waters from the various sources.

5. (One) takes the flowing waters [2]; puts them in the north. By vigour, verily, these are (seen) like flowing, like rising, like noising and running. (He) puts vigour, verily, in his higher (limbs). Therefore, the higher-half (of the body) is more vigorous.

6. (One) takes the waters (that are) filled (in the houses by vessles etc.); puts them in the middle. This (earth) is, verily, (that, which is) filled. (He) becomes established in this very (earth).

7. (One) takes the waters of the tanks; puts them above [3]. These are, verily, waters of the tanks (which exist on the earth after being dug). He becomes established in that (heaven).

8. (One) puts the (waters) in the quarters. In the quarters, are, verily, the waters. The waters are, verily, the food; for the food is grown by the waters. (He) encloses all food which is grown by the waters.

9. Arunas, Ketus and Vatarasanas collected this very Fire; so this is called Arunaketuka.

10. As to that this has been said:-

11. (May) the devout seers Ketus, Arunases (Arunas) and Vatarasanas (put) the thousand-fold, firm-standing in a hundred ways*1.

12. He stands firmly in hundred and thousand ways, who collects this fire and also he, who knows thus [4].

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*1. cf. 1.21.3.

8. Putting of the Waters in the quarters.

9-11. Arunas, Ketus and Vatarasanas, the collectors of the Arunaketuka Fire.

12. A Brahmana-passage (mentioning the fruit of knowing this).

ANUVĀKA XXV*

1. Digging the Uttaravedi up to the knee (one) fills (that) by the waters (reaching up to the ancle) for the wholeness of the waters.

2. (One) puts the lotus-petal, the gold and the man (made of gold); for lotus-petal is, verily, the austerity; the gold, the truth; the man (made of gold), the nectar. This is, verily, all whatever is this (existence). Whatever is (existent) {1}; (he) encloses that.

3. (One) puts the tortoise, (hence) encloses the essence of the waters; and (he puts that) for the sake of obtaining well the heavenly world.

4. "I have obtained, I have obtained all the waters from this and this place, from here and there; may Agni, Vayu and Surya together purify these with prosperity."*1 This. "Having winds as horses, rays as beams".*2

5. (O bricks) fill the (empty) place; fill the hole {2}; (fill also those) that are three born of the best.

6. "(May) Indraghosa with the Vasus (put) you"*3 (and) "O moving one (Aditya), (you are) the obtainable things (Evah)"*3.

7. (One) puts the five piles (of water, lotus etc.); Agni is five-fold; (he) collects that.

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* Placing of lotus-petal etc. (from 1 to 9).

*1. and *2. Initial words of the Mantras, T.A. 1.1 for placing the watery bricks.

*3. Initial words of the Mantras, T.A. 1.20 for placing the bricks.

8. By (the Mantra) "fill the place" (one) puts the second. Virat (verse) is, verily, five-footed. Of that this (earth) is foot; mid-region (is) foot; heaven (is) foot; quarters (are) foot; one beyond the regions (is) foot*1.

9. He stands firm in the Virat (food or body) who collects this fire and (he) also who knows thus ‖3‖.

ANUVĀKA XXVI*

1. After bringing (and) establishing fire (one) puts these watery bricks around that. (The limbs of this Arunaketuka fire are) in the Agnihotra (sacrifice), in the Darsapurnamasa (sacrifice), in the Pasubandha (sacrifice), in the Caturmasya (sacrifice) and (they) say "In all the sacrificial performances". Thus.

2. Aruna, the son of Svayambhu said, "The Savitra Fire is all the fires"; (but we) consider the fires not concurrent; for there are various powers of these*1.

3. What (resulting) fire (one) collects (while) collecting the Satriya Fire? What (resulting) fire (one) collects (while) collecting the Savitra Fire ? What (resulting) fire (one) collects (while) collecting the Nacikets Fire ? What (resulting) fire (one) collects (while) collecting the Caturhotra Fire ? What(resulting) fire (one) collects (while) collecting the Vaisvasrja Fire ? What

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*1. cf. T.S. 5.2.3.

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* Discussions on fire piling and rules about that (from 1 to 15).

*1. According to that view Savitra Fire should be collected while collecting the other fires as a rule, which is contradicted here.

(resulting) fire (one) collects (while) collecting the Upanuvakya Asu Fire ? What (resulting) fire (one) collects (while) collecting this Arunaketuka Fire ? This*1.

4. Impregnating is, verily, this fire; (some enemy) may trouble his impregnating (testicles) and destroy the sacrifice. Therefore (one) should not make (the fire) concurrent.

5. (One) should collect (the Arunaketuka Fire) in the sacrifices which have the Uttaravedi (eastern altar); for this fire is collected in the Uttaravedi.

6. (One who is) desirous of offsprings should collect (this fire) ⟨3⟩; this is, verily, related to Prajapati; offsprings are related to Prajapati. He, who knows thus, becomes the possessor of offsprings.

7. (One who is) desirous of cattle should collect (this fire); this is, verily, knowledge*2 of cattle; in knowledge of cattle (one) collects this fire. He, who knows thus, becomes the possessor of cattle ⟨4⟩.

8. (One who is) desirous of the rain should collect (this fire); the waters are, verily, the rain; the cloud becomes raining (for him) who knows thus.

9. (One)who is desirous of protection from the disease should collect (this fire); the waters are, verily, the medicine; it makes medicine for him; he obtains the whole span of life.

10. (One who is) desirous of exercising should collect (this fire); the waters are, verily, the thunderbolt ⟨5⟩; he strikes the thunderbolt upon his rivals (and) kills that (those rivals).

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*1. cf. T.A. 1.28.

*2. The cattle know where there is water and this fire is collected placing the watery bricks.

11. (One who is) desirous of brilliance, desirous of fame, desirous of brilliance of sacred knowledge (and) desirous of the heaven should collect (this fire). This much is, verily, whatever is this. He encloses whatever is this.

12. This is the rule of that : (one) should not run (while it is) raining ⟨6⟩; the waters, are, verily the nectar; for not making away the nectar.

13. (One) should not void urine and excrement in the waters, should not spit, should not bathe without clothes; for this is hidden fire, (so) for not burning this.

14. (One) should not stand on the lotus-petal or the gold; for not standing on this fire.

15. (One) should not eat the (meat) of the tortoise nor of the (beings) of the water; the waters become not killing for him. The waters (become) not killing (for him) who collects this fire (and) even he, who knows thus ⟨7⟩.

ANUVĀKA XXVII*

1. Indra, Visvedevas (All-gods) (and we) shall prosper these worlds happily.

2. May Indra with Adityas prosper our sacrifice, body and offspring.

3. May Indra with (his) group, with Adityas (and) Rudras be the protector of our bodies.

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* Praises for the protection (from 1 to 20).

4. O born (Yajamana) do not come (be born) and go (die) and become a being in the world again and again; hold your own place which is the beginning of the happiness and the end of the troubles [1].

5. May the rays of Svayambhu, which created the bodies (of the worlds), create your body and may not your fame be vanished.

6. Stand firm, do not sleep, O Bharatas, desire the Fire (sacrifice) being satisfied by drinking the King Soma and rising as the sun.

7. "The well-clothed young"*1.

8. Of eight wheels, nine doors [2] is the town (Pur) Ayodhya of the gods. There is a golden sheath, the heavenly world covered of the brilliance*2.

9. Brahman and Brahma grant him life, fame and offspring, who knows that town (Puri) of Brahman, full of nectar.

10. In that shining, (sin-)ending, full of fame, golden, not defeated town (Pura) Brahmā [3] entered*3.

11. The knower goes to the not returning world, where there is no end of life, disease and destruction; he pervades here and there in the gods and the Asuras (demons) both.

12. What (an unmarried) girl enjoys; and what a woman, follower of her husband (enjoys sinfully); whatever sin is done, the Fire destroys all that.

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*1. T.S. 2.5.9.

*2. An allegorical passage. Pur = body; eight wheels = blood, flesh, semen etc.; nine doors = nine wholes of the body, etc.

*3. i.e. Brahma (Atman) entered the body.

13. Young and old (4), sacrificing and even not sacrificing ones, who know Indra and Fire, do not want anything while going to the heavenly world.

14. (The beings) like the sands impelled by the rays become gathered at some place running from this world to that world. (After this the God) has given (Knowledge) through the brilliant seers.

15. (O men of Yama), who are here old and new, escape away, be separated and run away from here. Full of day and night(5) this place may Yama grant for him.

16. May the (wicked) men, who are born of bad or good family or who have been in the wombs of the unmarried girls and women having paramour, move away (from here) and may (their) masters protect us (by going away).

17. I separate those going to Yama (to move away) from here who have drunk the semen and testicles; who have been burnt on the flames (and become ghosts) and both (may they be even) sons and grandsons.

18. "Hundred autumns, indeed,"*1

19. Which is this Brahman, that is the depending place of the Fathers, Yama, Varuna, Asvins, Fire, Maruts and beings of the sky.

20. May the desire-fulfiling mine; for I am that eternal one. Hence O divine Waters grant for me heaven, bearing of sacred knowledge, gold, wealth and offsprings (6).

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*1. Initial words of a Mantra of another Sakha.

ANUVĀKA XXVIII*

1. Remove away from here the headless and vulture-headed misfortune and the hinderers having the white cavity of the belly, low shanks and variegated belly.

2. O Fire, you as such destroy from (our) view those (hinderers) with (that) abusable (misfortune) and those who increase envy (Irsya), irritation (Asuya), anger and bewitchery with their creature-perishing chariot ‖1‖.

ANUVĀKA XXIX*

1. Laud Parjanya (rain), the son of heaven, the sprinkler; may that desire food for us.

2. May this praise enter the heart of Parjanya, make it mingled there. May the wind and all the creatures comfortable for us; and may the plants full of fruits become the protectors of the gods (through sacrifice).

3. (May that Parjanya be comfortable for us) which causes impregnation of the cows, mares and women ‖1‖.

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* Addresses to Agni to remove away the evils. (From 1 to 2).

* Addresses to Parjanya to remove away the evils. (From 1 to 3).

ANUVĀKA XXX*

1. May the powers of the senses (Indriya) come to me again; (may) life (come) again, (may) fortune (come) again; may the (brilliance) of sacred knowledge (Brahma) come to me again; may the wealth come to me again.

2. I take that semen again for the long life and brilliance, which has fallen on earth or which has gone in plants or in waters.

3. Make me immortal and possessor of good offspring by that semen which is sprinkled and which is born of me (in the form of an offspring) again ‖1‖.

ANUVĀKA XXXI*

1. (O Kubera !) Vaisravana was born the coverer of your deeds always;cover our enemies who cover our deeds.

2. Come to our sacrifice (O you) Vaisravana riding the chariot which is (wonderful like the) illusion of Tvastr, which has thousand fellies, many wheels and thousand horses.

3. May we be under the mercy of that holy one, who has the shining prosperity of food etc.; for whom the beings bring oblation, wealth, cows, elephant, gold and horses ‖1‖.

4. On the Sudarsana and the Krsunca and the great mountain Mainaga is your worth leaving (for coming to our sacrifices) city having hundred doors, rooms and highways.

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* Mantras for the protection of the semen and becoming brilliant, immortal etc. (From 1-3).

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* The Vaisravana ceremony. (From 1 to 15).

5. These are the Mantras; now (we shall give) the Kalpa (manner of practice) (further):-

6. If (one) has to bring the oblation, he should bring that saying, "This oblation is for (Vaisravana who is) related to Kubera, who has gold on his navel (as an ornament), who gives trouble (by having gold centred around him only) ‖2‖; salutation to the lord of all". After bringing the oblation he should be present there.

7. Vaisravana is the protector, (he is) Ksatriya (by caste); we are the Brahmanas; may salutation be to you; do not, do not kill; for our sake take the food entering here.

8. After this (one) should establish that fire in which he has to use this work.

9. (O fire) cover the earth, cover the mid-region ‖3‖, cover the heaven; cover the earth, the mid-region and the heaven. Sit in the sovereignty of all the worlds.

10. After this (one) should burn that fire in which he has to use this work.

11. (O Agni !) cover the earth; hail ! cover the mid-region; hail ! cover the heaven; hail ! cover the earth, the mid-region and the heaven; hail !

12. In which time all his oblations (of Arunaketuka Fire) are finished ‖4‖, even those uttered in the Brahmana (i.e. Satarudriya, etc.), in that time of that day he should use this (Vaisravana-sacrifice); or (he should use), when all are slept.

13. (One) should not teach a swerving (pupil); all the aims become accomplished (of him), who knows thus; all the aims of the hungry (persons, who) do not know this, are not accomplished.

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14. (O Kubera), who is your killing brother, (who) entered my heart ⟨5⟩, for him I sacrifice this first oblation (Agrapinda); may he not kill our aim; (may he put that) in me; hail !

15. We salute Vaisravana (who is) the great king of the kings, able to force; may that lord of the desires, Vaisravana grant me, (who am) desirous of the desirable things, my desires. Salutation to Kubera, to Vaisravana, the great king. May the devout seers Ketus, Arunases (Aruns) and Vatarasanas put the thousand-fold firm-standing in a hundred ways. May the divine waters and the plants be auspicious and most wealful for us. O Sarasvati, you are well merciful; may your hole not be seen ⟨6⟩*1.

ANUVĀKA XXXII*

1. One should follow this rule (Vrata) for a year, or for two months.

2. In short the rule(is):-

3. There are the special rules in that. He should touch the water (take bath) at the three Savanas (three times of pressing the Soma-juice in a day); he should take drink and rice in the fourth time (of the day). He should serve the fire by the fuels of the Ficus Glomerata (Udumbara) by the (Mantras of) the Anuvaka (beginning with the words), "may the powers of the senses (Indriya) come to me". He should work by the brought and filtered waters ⟨1⟩. He should be

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*1. See T.A. 1.1.9 & 1.21.3 etc.

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* The rules (Vratas) to be followed before collecting the Aruna-ketuka Fire. (From 1 to 4).

one not collecting (money etc.). The oblations of this rule (Vrata) are for Fire, Wind, Sun, Brahman, Prajapati, Candramas, Stars, Seasons and Year, Varuna and Aruna. The order is like the Pravargya (sacrifice). In this Kanda Arunas (etc.) are the seers.

4. One should read this in a forest after repeating twice the Mantra, "(may we hear) the auspicious things with ears" [2]; by the Mahanamni Mantras touching the water the teacher should give to him (the sacrificer); by the Mantras, "(may the divine waters and the plants be) wealful and most auspicious" he touches the plants, and by the Mantras, "well merciful" he touches the earth. (He should do) thus in the end (of the reading). The Daksina (sacrificial fee) is a cow, a vessel made of metal and the cloth made of linen or any other white (cloth) or according to the power (one should give the sacrificial fee). In this way, as the rule of the study, he should read in a forest. He becomes the pious ascetic, (yea) becomes the pious ascetic [3].

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*May we hear the auspicious (things) with ears O gods; may we, the sacrificers see the auspicious (things) with eyes; with bodies of strong limbs may we, praising, obtain (the span of) life which is assigned by the gods. May Indra of great fame grant us welfare; may all-knowing Pusan grant us welfare; may Tarksya, the Aristanemi (one whose felly of wheel is unhurt) grant us welfare; may Brhaspati grant us welfare.

Om Peace ! Peace ! Peace !

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* Mantras for auspices and peace uttered again at the end of the Prapathaka.

PRAPĀṬHAKA II

PRAPĀTHAKA II

ANUVĀKA I*

Harih Om.

Salutation to Brahman, may salutation be to Fire, salutation to earth; salutation to the plants, salutation to Vac (speech), salutation to Vacaspati (lord of speech), I make salutation to great Visnu.

Om Peace! Peace! Peace!

1. Om the sacrifices of the gods (Devas) and the demons (Asuras) were spread together (with the desire)'we shall go to the heavenly world, we shall go to the heavenly world'. Those Asuras being equipped conducted all of a sudden; and the Devas (performed their sacrifice) by the austerity. Those Asuras became stupified; they did not know, they were defeated and did not reach the heaven. The Devas reached to the heavenly world by the well-performed sacrifice and they defeated the Asuras, having no well-performed sacrifice.

2. The sacrifice of the Yajnopavitin*1 is, indeed, the well-performed one and not Yajnopavitin is not well-performed. Whatever a Brahmana, the Yajnopavitin reads, he sacrifices, verily, (in) that (way).

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* The description of the Yajnopavita (sacrificial thread).

*1. Yajnopavitin = one who wears the sacred thread called Yajnopavita.

1-3. Importance of the sacrificial thread.

3. Therefore, after being Yajnopavitin one should read, cause sacrifice or sacrifice himself for the sake of well-performance.

4. (One becomes Yajnopavitin) wearing the hairy skin of an antelope or cloth in the right side.

5. (One) puts upon the right hand and beneath the left hand; this is (called) the Yajnopavita; contradictory to this is (called) the Pracinavita; and that which is worn upon the both shoulders is called the Manusa (manly) [1].

ANUVAKA II*

1. Raksases (demons) did, verily, great austerity in the ancient time. Prajapati asked them to choose some boon. (They said), "May Aditya become fighter against us". Prajapati told them, "fight". Therefore, the Raksases fight against the rising sun (Aditya) uptill that sets. These Raksases become destroyed by the waters consecrated by the Gayatri Mantra.

2. Therefore, these Brahmavadins (devoted to sacred knowledge), sitting for Sandhya (worship) with their face to the east throw above the waters consecrated by the Gayatri Mantra. These waters becoming as thunderbolt put away those Raksases in the Mandeharuna island.

3. They move in which Pradaksina*1, by that they vanish (their) sins.

4-5. The articles of the Yajnopavita and its wearing.

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* The importance of the Gayatri-Mantra (Sandhya). (From 1 to 5).
*1. "To turn towards something so as to place that on one's right".

4. A learned Brahmana making meditation and Pradaksina of the rising and setting sun (Aditya), obtains all auspicious things; that sun (Aditya) is Brahman.

5. He, who knows thus, obtains Brahman being Brahman (himself) ||1||.

ANUVAKA III*

1. O divine gods, Adityas, whatever have we caused, the anger to the gods, set us free from that and obtain me by the Rta (settled order) of the Rta (sacrifice).

2. O gods, whatever have we said false by the speech for the desire of life, set us free here from that, O all-gods (Visvedevas) having mutual love !

3. By Rta, O Heaven and Earth, by Rta, O you Sarasvati, protect us from the sin, which has been done and from the false which we have spoken.

4. May these - Indra, Fire, Mitra, Varuna, Soma, Dhatr and Brhaspati set us free from the sin, done by the others, which we have obtained.

5. O Fire (Jatavedas), set us free from that invincible sin which is done in relation to the gods (on account of being careless) from the praise of the friends, from the praise of the sisters, from the praise of elder ones or even from the praise of the younger ones.

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* Mantras of the Kusmanda Homa. (From 1 to 9).

6. May the Household Fire set us free from the violation of the settled order (Anrta) and from the misdeeds which we have done by the speech, by the mind, by the hands, by the thighs, by the knees and by the generative organs.

7. By whom Trita* became out of the ocean (of the sin); by whom (the God himself) set free the sun from the darkness; by whom Indra killed all the enemies; being pervaded by that Brilliance (God) may we obtain the brilliance.

8. O Fire, may we become free from the debt, which has not been paid by me and by which I move as the treasure of Yama; may I pay that in my living period here by this sacrifice.

9. "What the mother in my"*1; "What troubled"*2; "What to mid-region"*3; "What by great violance"*4; "I come over"*5; "In Trita (fire) the gods"*6; "Born in heaven"*7; "What the waters"*8; "O Varuna my this"*9; "That I beg you"*10; "You for us, O Fire"*11; "O Fire, you as such for us"*12; "O Fire you (are) the obtainable"*13 (Mantras beginning with these words should be uttered) ||1||.

ANUVAKA IV*

1. Whatever debt I have found, being unable; or whatever, not paying, have I eaten of the men (who gave me debt); from that may Fire and Indra being concordant, set me free.

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* Trita = fire; cf. T.Br. 3.2.8.
*1-*8. Mantras from the T.Br. 3.7.12.
*9-*10. T.S. 2.1.11. *11-*12. T.S.2.5.12. *13. T.Br. 2.4.1.

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* Mantras of the Kusmanda Homa. (From 1 to 8).

2. Whatever sins have we committed by our hands, by avoid -ing the works of the eyes (and other senses); may the Apsarases (named) Ugrampasya and Rastrbhrt pay out those debts.

3. O Ugrampasya and Rastrabhrt, whatever sins have we committed and what (have we not paid in) the gambling; pay that; may not the giver of the debt, equal to us (being a man), use the rope (for binding) us, the indebted ones in the region of Yama.

4. "Down your anger, O Varuna..."*1; "Above, (your) best"*2; "O Varuna this my..."*3; "I go to you..."*4; "O Fire, you..our.."*5; "you as such, O Fire, ...our..."*6 _ (these six Mantras should be repeated).

5. (If we are) those (sinners as) abusers, abuse-spreading one, troublesome and backbiter; may the sinless (gods) destroy that disease (sin) from us (taking that) away and away.

6. I destroy the disease (sin), bewitching and poverty; I impell these (bewitching etc.) (to return) to him, who used these for our destruction.

7. Who desires to destroy us by the abuser, repeating abuser, killer and an assistant killer; for him I impell these (to return).

8. May we go together with brilliance, with milk, with bodies, and with auspicious mind; may Tvastr give us wealth and wash away whatever the little sins are with our bodies ||1||.

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*1.- *2. T.S. 1.5.11.

*3.- *4. T.S. 2.1.11.

*5.- *6. T.S. 2.5.12.

ANUVAKA V*

1. May this fire put your life all round; your breath (Prana) comes again; I destroy your disease away.

2. O Fire, become the giver of the life taking oblations, beginning with ghee and caused by ghee; drinking the sweet and clean ghee of the cow protect this (sacrificer), as a father (protects) the son.

3. O Fire, make this (sacrificer) powerful for life and brilliance; O Varuna, make the sharp vitality more sharp; O Aditi, give him comfort as a mother (gives to her son), O All-gods (Visvedevas), make him so that he may be alive till the old age.

4. O Fire, make our lives pure; impell vigour and food (to come) to us; destroy away the poverty.

5. O Fire, (you have) good deeds; make our brilliance and good vigour pure giving me wealth and nourishment [1].

6. Fire is the seer (Rsi), the purifying one, related to the five Janas (castes) and the priest (Purohita = one who is put forward first); we pray that great household Fire.

7. O Fire destroy all our enemies, who have been born; and also destroy those, who have not been born; make us shine being pleasant-minded and not angry, protecting in three ways; may we be under your shining comfort.

8. O Fire (Jatavedas), destroy our enemies, who have been born suddenly, and also destroy those, who have not been born; being pleasant-minded speak in our favour; may we become the destroyers of our enemies.

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* Mantras of the Kusmanda Home. (From 1 to 17).

9. O Fire, destroyer of the enemies, kill those, who are desirous to kill us as a wolf (or) a restraining person; fulfil wealth for us.

10. O Fire, we pour him to you as fuel, who treats us as enemies (may he be) equal (to us) or lower (that us) ‖2‖.

11. May Usas (Dawn) and Nimruk (Evening) carry all the sins for him,who curses us (while) we curse him or we do not curse him.

12. As the fire does not leave the little of the burning and vanishing fuel, similarly O gods, do not leave anything of that man, who is our enemy and fighter.

13. O Fire, burn all those – who hates me, whom I hate, and who (hates) me, whom I hate and who (hate) me.

14. Making the sounds of the flames burn all those – who becomes our enemy, who hates us, who abuses us and who harms us.

15. Sharpened (is) my Brahma (sacred knowledge); sharpened, (is) the semen and vigour; sharpened (is) my King (Ksatriya), whose I am the priest.

16. I have made strong the hands and power of these people; by my Brahman (sacred knowledge) I destroy the enemies and raise up our own people.

17. May the mind come to me again; may the life come to me again; may the eye come to me again; may the ear come to me again; may the breath come to me again; may the appointed work come to me again; may the heart come to me again; may the study come to me again. May the Fire (Vaisvanara)destroy away all our sins, being our unharmed protector of the body ‖3‖.

ANUVAKA VI*

1. Whatever is the debt of the gods in the form of promise*1; I inform that to the Fire (Vaisvanara); he knows how to set free from these bindings; may he set us free from the abusable sin.

2. May Fire purify us by the purifying things so that we may go forward to fulfil the hope of the promise (of the debts). Not knowing, begging the Fire may I destroy whenever is the sin.

3. Which are the two stars in the sky named Vicrt; may they give here the nectar which is the releaser of the bound ones.

4. Move freely, obtain the (good) worlds; make yourself, (who is a) bound one, free from the binding; like the being of the womb, (which has) come out of the orifice of the womb enjoy all the ways (of life).

5. May that Prajapati, the knower (of our prayers), the first born of the Rta (settled order) accept (the offerings) given by us so that we may move well after the age with the line (of the progeny, which is) not cut [1].

6. Who paid the debt of the fathers according to the proper rules, they follow the spreading line (of the progeny); and for the others is also the heaven, who have no progeny, (but) they are able to pay their debts to the givers.

7. O Wife and Husband, begin, follow well and protect the uniform way (by sacrificing) with ghee. What is your given offering (to the fathers) and (what is your) oblation (sacrificed on the fire);

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* Mantras of the Kusmanda Homa. (From 1 to 13).

*1. The man is born with three debts and with the promise to pay that; see T.S. 6.3.10.

for the sake of that alike to your Gotra (lineage) begin (the sacrifice).

8. What (sin have I made as) violating the mid-region, the earth, the heaven, the mother or the father; from that sin may the Household Fire take me up; and also from those which misdeeds I have committed (may the Household Fire take me up).

9. The earth is the mother; Aditi, like the mother; the mid-region, the brother; the sin, the enemy; the heaven is our father, (O sacrificer),become fatherly, you will obtain the weal; you will not obtain the (heavenly) worlds dying without offsprings.

10. Where, in the heaven the good-hearted ones, the good workers become delighted leaving away the disease of the body, with the limbs that are not lame and (being) not wicked; may we see (my) father and (my) son there.

11. What food we eat by the wrong way, O gods, giving, not giving or not doing, whatever there is the sin according to the views of the gods, whatever have we taken (from a lower one); may Fire set us free from that debt.

12. Whatever bad food we eat, the clothes, the gold or the cow, the goat and sheep we use, whatever there is the sin according to the views of the gods, whatever have we taken (from a lower one); may Fire set us free from that debt.

13. Whatever sin has been done by me by the mind, by the speech whenever; from that all set us free (O Fire) being worshipped by me; for you know everything in its real sense.

ANUVAKA VII*

1. Vatarasanas were the seers, the hard-working ones, who kept their semen up. The (other) seers came to them for their purpose. Vatarasanas hided themselves; they entered the Kusmanda Mantras (i.e. the Mantras of the Anuvakas 3-6). The seers found them in those (Kusmanda Mantras) by faithfulness and austerity.

2. The seers asked them, "Why do you hide yourselves?" They replied the seers, "Salutation O prosperous ones, how may I serve you in this house?" The seers said to them, "Tell us the purifying (Mantras), by which we may become sinless." They saw these hymns (of the Kusmanda Mantras).

3. By these (Mantras of the Anuvakas*1 beginning with the words) "O gods, whatever anger to the gods", "whatever debt we have found, being unable", "May this fire put your life all round" you should pour ghee as oblation; by this, "We inform the Fire (Vaisvanara)" you should present yourself. Whatever is the new sin of killing the embryo, you will become released from that.

4. They sacrificed by these; they became sinless.

5. In the performances (one) should sacrifice by these; he, becoming purified, enjoys the heavenly world.

ANUVAKA VIII*

1. He should sacrifice by the Kusmanda Mantras, who thinks himself as impious.

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* Origin of the Kusmanda Homa and the use of those Mantras. (From 1 to 5).

*1. Anuvakas 3 to 6.

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* Consecration of the Kusmanda Homa. (From 1 to 10).

2. He, who sprinkles the semen in the improper vagina, becomes sinful as a thief as a killer of the embryo.

3. What is the new sin of killing of the embryo, he is released from that.

4. According to the quantity of the sin (one) performs the preparation of that religious ceremony; after that he sacrifices without break.

5. (One) become consecrated in a year; he purifies himself by the year.

6. (One) becomes consecrated in a month; what is a month, that is the year (because the year is the collection of the months); (hence he) purifies himself by the year. (One) becomes consecrated in twenty-four nights; for there are twenty-four half months in a year; (hence he) purifies himself by the year. (One) becomes consecrated in twelve nights; for there are twelve months in a year; (hence he) purifies himself by the year. (One) becomes consecrated in six nights; for there are six seasons in a year, (hence he) purifies himself by the year. (One) becomes consecrated in three nights; for there are three feet in the Gayatri (Mantra); (hence he) purifies himself by the Gayatri (Mantra).

7. (One) should not eat the meat; should not go to the woman, should not sit upon (anything other than the earth) and should hate the false.

8. (Taking of) the milk is the rule for the Brahmana (caste); the rice-gruel, for the King (Ksatriya caste); the curd, for the Vaisya (caste).

9. This rule is also for the Soma-sacrifice.

10. If he thinks that he will become pale (by these rules) he may take in their place boiled rice, fried rice (or barley) and coarsely ground meal (Saktu) for not making himself pale (1).

ANUVAKA IX*

1. Brahma, (who is) born himself, went (abhyanarsat) to the white performers of the austerity, (who were) not born (like ourselves). They became the Rsis (seers); that is the Rsitva (the etimological sense) of the Rsis. They worshipped that god. Desirous of the sacrifice, they saw this Brahmayajna (sacrifice in the form of the study); they took this and sacrificed by that.

2. What Rces they read, they became the oblations of the milk for the gods; what Yajuses, (they read, they became) the oblations of ghee; what Samans (they read, they became) the oblations of the Soma-juice; what Atharvangiras (-Mantras they read, they became) the oblations of the honey; what Brahmanas, Itihasas (histories), Puranas, Kalpas, Gathas, Narasamsins (praises of the heroes) (they read, they became) the oblations of the fat for the gods. By that they destroyed sinful hunger. The sinless gods came to the heavenly worlds, and the seers obtained the intimate union with the Brahman (1).

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* Study of the Vedas. (From 1 to 2).

ANUVAKA X*

1. These five great sacrifices are spread always, finished always :- the sacrifice of the gods, the sacrifice of the fathers, the sacrifice of the creatures, the sacrifice of the men, the sacrifice of the Brahman. Thus.

2. What, even a fuel, he puts in the fire that is finished the sacrifice of the gods.

3. What he makes the Svadha (hail) even by the waters, that is finished the sacrifice of the fathers.

4. What he takes as oblation for the creatures, that is finished the sacrifice of the creatures.

5. What food he gives to the Brahmanas, that is finished the sacrifice of the men.

6. Whatever he reads either a Rc or a Yajus or a Saman, that is finished the sacrifice of the Brahman.

7. When he reads the Rces, the streams of the milk carry Svadha (hail) for the fathers; when he reads the Yajuses, the streams of the ghee (carry Svadha for the fathers); when he reads the Samans, the Soma-juice flows for them; when he reads the Atharvangiras (-Mantras), the streams of the honey (flows for them); when he reads the Brahmanas, Itihasas (histories), Puranas, Kalpas, Gathas, Narasamsins (the praises of the heroes), the stream of the fat carry the Svadha (hail) for the fathers.

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* The five great sacrifices. 1.The names of the sacrifices.
2-6. Description of each sacrifice.
7-8. The study pleases the fathers and the gods.

8. He makes the gods satisfied by the oblations of the milk, when he reads the Rces; by the oblations of ghee, when he reads the Yajuses; by the oblations of Soma, when he reads the Samans; by the oblation of the honey, when he reads the Atharvangiras (-Mantras); by the oblations of the fat, when he reads the Brahmanas, Itihasas (histories), Puranas, Kalpas, Gathas, Narasamsins (the praises of the heroes); (yea) he makes the gods satisfied. They, being satisfied, make him(the sacrificer) satisfied with the shining, brilliance, prosperity, fame, brilliance of sacred knowledge and food etc. ||1||.

ANUVAKA XI*

1. Who is to sacrifice by the sacrifice of the Brahman, (he should go) out of the village in the east, or in the mid-quarter between the east and the north or in the north so far that the roofs etc. of the village become not observable. After the rising of the sun wearing (the sacred thread, i.e. Yajnopavita) in the right side he should, after sitting (and) washing the hands, drink thrice (the water). Then he should touch the water twice by the hands. After washing (the lips) once he should touch the head, the eyes, the ears and the heart.

2. When he drinks thrice he pleases the Rces by that; when he touches the water twice, he pleases the Yajuses by that; when he washes (the lips) once, he pleases the Samans by that; when

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* The description of the sacrifice of the Brahman (sacred study) with the quotation and the Brahmana-passage. (From 1 to 8).

he washes the left hand, feet and touches the head, the eyes, the ears and the heart, he pleases the Atharvangiras (-Mantras), Brahmanas, Itihasas, Puranas, Kalpas, Gathas and Narasamsins by that.

3. After spreading the Darbha-grass for sitting, he should sit on that by the Upastha Asana (putting the right foot upon the left foot) with his face to the east; (now he) should read. The Darbha-grass is, verily, the elixir of the waters and the plants, (hence) he makes the Brahman full of elixir.

4. (He should utter) Om after putting his hands upon the feet (left hand upon the right foot and the right hand upon the left hand) and putting the Pavitras (Darbha-grass) in the hands. This Yajus (Om) is the representative of knowledge of the three Vedas; this is the speech, this is the Great Om, not to be destroyed.

5. As to that it has been said by this Rc.

6. The Rces and in the great protecting Aksara (not destroy -able) Om, in which all the gods sit; who does not know that, what will he do by the Rces? Who, verily, know that they are sitting here.

7. (One) uses only the three Vedas; he says Bhur, Bhuvas, Svar; this is the truth of the speech; which is the truth of the speech, he uses that.

8. He should read thrice the Gayatri Mantra of Savitr-god, at first (stopping) on the words, then (stopping) on the half-Rces and then in a breath (not stopping at anywhere in the middle). The god Savitr is the impeller of the prosperity; he obtains, indeed, the prosperity. He should begin the verses (on the next day) after the read words ||1||.

ANUVAKA XII*

1. (One) should read his lesson silently in a village.

2. Ahneya, the son of Suci has said thus.

3. And in the forest, if he is unable (to read properly) he must read the lesson by uttering, standing, moving, sitting or laying; knowing thus, who reads the lesson, he becomes a pious ascetic.

4. Salutation to Brahman, may salutation be for the fire, salutation to the earth, salutation to the plants, salutation to the Vac, salutation to the Vacaspati; I make salutation to Visnu, the great one (1).

ANUVAKA XIII*

1. (One) should read powerfully at the mid-day; that Brahmana is, verily, the sun (Aditya); hence the sun has much heat at that time. As to that this has been said:-

2. Wonderful army of the divine ones, the eye of Mitra, Varuna and Agni has risen up. He fulfils the heaven, the earth and the mid-region. Surya (sun) is the soul of all the moving and fixed ones.

3. This sacrifice (Brahma-Yajna) is always spread freshly and finished freshly; at the evening is the finishing of that sacrifice (Brahma-Yajna), begun in the morning.

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* Rules for reading in the village and the forest and the salutations. (From 1 to 5).

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* Other particulars of Brahma-Yajna, with quotation and Brahmana-passage.

4. He utters the concluding Mantra "Salutation to Brahman..." thrice.

5. After touching the waters he comes to his home; whatever he gives there, that is the Daksina (sacrificial fee) ‖1‖.

ANUVAKA XIV*

1. Of this sacrifice the cloud is the oblation - receptacle; the lightning, the fire; the rain, the oblation, the roaring of the cloud, the Vasatkara (hail); the roaring of the lightning, the following Vasatkara (hail); the wind, the soul; and the Amavasya, the offering of the right sacrifice.

2. He, who knowing this, reads his lesson in the rain, in the flash of the lightning, in the roaring of the cloud, in the roaring of the lightning, in the wind and in the Amavasya. That is performed, verily, the austerity; for the reading of one's lesson is, verily, and austerity.

3. (He) ascends the supreme heaven, becomes supreme among his equals; (he) obtains that great and not returning world which a person obtains after donating this earth full of the wealth; he wins the death, which comes again and again; he obtains the intimate relation with the Brahman ‖1‖.

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* Study in the rain etc. and its fruit. (From 1 to 3).

ANUVAKA XV*

1. There are, verily, two intermissions of study - when he is not pure and when the place is not pure.

2. (In this sacrifice) the gods are the materials (of the sacrifice).

3. Who, knowing thus, reads his lesson according to his power, in the midnight, at the time of the dawn, moving, standing, sitting, laying, in the forest or in the village; he wins all the worlds, he moves in all the worlds debtless. As to that this has been said:-

4. May we be debtless in this, debtless in that, debtless in the third world. Whatever are the ways to the gods or to the fathers (Devayana and Pitryana) may we, the debtless, obtain them.

5. The sin caught the born fire; the gods destroyed that sin by the oblations; they destroyed the sin of the oblations by the sacrifice; of the sacrifice, by the Daksina (sacrificial fee); of the Daksina, by the Brahmana, of the Brahmana, by the Mantras; of the Mantras, by study of one's own lesson; the study of one's own lesson is, verily, sinless, divinely pure; who leaves his study, he becomes shareless in the speech, shareless in the heaven; as to that this has been said:-

6. He, who abandoned his friend (the study), who knows friendship, has not a part even in the speech, whatever he hears, hears in vain; he does not know that path of the good deed.

7. Therefore, one should read his lesson; whatever sacrifice he reads, by that all it is sacrificed for him; he obtains to the intimate relation with Fire, Wind, and Sun; as to that this has been said:-

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* Intermissions of study and the details and importance of the Brahma-Yajna. (From 1 to 9).

8. Who abuse the new or old readers (learned ones), the knowers of the Vedas; they all abuse the sun, the fire, the second and the swan (Hamsa = Atman), the third.

9. Whatever gods there are, they all live in the Brahmans, who knows the Vedas. Therefore, (one) should salute daily the Brahmanas, who know the Vedas; should not use bad words for them; (by this way) he pleases these gods (living in the Brahmanas)||1||.

ANUVAKA XVI*

1. He, who causes (ones) sacrifice and who takes (sacrificial fee) from them, becomes empty in this and in that world. After causing one sacrifice and taking (fee) from him, he should read thrice his lesson of the Veda without taking the meal.

2. Or he should read for three nights the Gayatri Mantra of the god Savitr; in this way he makes himself not empty.

3. The cow (vara) is the Daksina (sacrificial fee); he pleases vara (Atman) by the vara (cow); for the Atman is the vara||1||.

ANUVAKA XVII*

1. He milks out the Mantras, who causes (one) sacrifice. By which Mantras of the sacrifice he causes (one) sacrifice, he should read that lesson going in the forest, sitting in a pure place.

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* Atonement by Study. (From 1 to 3).

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* Atonement by Study. (From 1 to 2).

2. Not eating is his consecration; the place, the Upasada (going near); the seat, the pressing of the Soma; the speech, the oblation; the mind, the Upabhrt (the sacrificial ladle); the resolution, the Dhruva (the sacrificial ladle); the breath (Prana), the sacrificing; the Saman, the Adhvaryu priest. This sacrifice is of the Daksina (fee) of the breaths, the eternal Daksina, which is more prosperous (1).

ANUVAKA XVIII*

1. In how many ways (one), who has violated his vow of chastity, enters (the gods)? The speakers of the sacred knowledge say: in four ways, by the breaths to Maruts, by the vigours to Indra, by the splendor of the sacred knowledge to Brhaspati and by the all others to Fire. Sudeva, the son of Kasyapa, has found out this atonement of that.

2. Which student of the sacred knowledge violates the vow of chastity, he sacrifices two separate oblations of ghee after bringing and keeping the fire (by the Mantra) "O Kama (god of the desire and love etc.), I have violated the vow of chastity, O Kama, I have violated the vow of chastity; hail for Kama; O Kama, I have committed the offence, O Kama; hail for Kama. Nectar is, verily, the ghee; he puts in himself the ghee, the nectar.

3. After sacrificing, putting together his palms of the hands, he should utter these Mantras standing in the sideway of the fire:-

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* Atonement for the violation of the vow of chastity. (From 1 to 8).

4. May Maruts make me full again, may Indra make me full again, may Brhaspati make me full again, may this fire make me full again by life and vigour; may they make me full of life.

5. Maruts put breaths (Pranas) in him, Indra puts vigour in him, Brhaspati puts the splendor of the sacred knowledge in him, the fire puts all others in him, becoming full in all the limbs of the body he obtains the whole (span of) life.

6. He should utter the Mantras thrice, for the gods are thrice (fully) true.

7. He, who thinks himself impious, should sacrifice thus, utter the Mantra thus; he makes (in this way) purified himself; he puts the life in himself.

8. The cow (vara) is the Daksina (sacrificial fee); he pleases the vara (Atman) by vara; for Atman is the vara.

ANUVAKA XIX*

1. I obtain Bhuh (the earth), I obtain the Bhuvah (the mid-region), I obtain the Svar (the heaven), I obtain the Brahman, I obtain the sheath of the Brahman, I obtain the nectar, I obtain the sheath of the nectar, which the death does not see, I obtain that, I obtain the gods, I obtain the town of the gods by that Brahma, by that armour being covered and recovered by the brilliance of Kasyapa.

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* Salutations and the description of a divine dolphin. (From 1 to 5).

2. To whom we salute, he is the head; the religion, the skull; the Brahman, the upper jaw; the sacrifice, the lower jaw; Visnu, the heart; the Year, the generative organ; Asvins, the back feet; Atri, the middle body; Mitra and Varuna, the front feet; the fire, the first part of the tail; then Indra, the second, then Prajapati, the third and the not fearing one, the fourth part of the tail - (these are the limbs of the divine dolphin).

3. Such is that powerful divine dolphin; to that:-

4. Who knows thus, he wins the death which comes again and again; he wins the heavenly world; he does not die in the way; he does not die in the fire; he does not die in the waters; he does not die without offsprings; he obtains the food easily.

5. You are firm (polar star), you are the residing place of the firm (worlds), you are lord of the beings, you are supreme among the beings; the beings serve you from all sides; salutation to you, salutation, all salutation to you, salutation to Sisukumara (dolphin) ‖1‖.

ANUVAKA XX*

1. Salutation to the eastern quarter and salutation, salutation to those gods, who live in this quarter.

2. Salutation to the southern quarter and salutation, salutation to those gods, who live in this quarter; salutation to the western quarter and salutation, salutation to those gods, who

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* Salutations. (From 1 to 3).

live in this quarter; salutation to the northern quarter and salutation, salutation to those gods, who live in this quarter; salutation to the aboveward quarter and salutation, salutation to those gods, who live in this quarter, salutation to the belowward quarter and salutation, salutation to those gods, who live in this quarter; salutation to the intermediate quarter and salutation, salutation to those gods, who live in this quarter.

3. Salutation to those, who live between the Ganga and the Yamuna; may they, pleasant-minded ones increase our life; salutation to the seers, who reside between the Ganga and the Yamuna; salutation, salutation to the seers, who reside between the Ganga and the Yamuna ||1||.

Salutation to Brahman, may salutation be to Fire, salutation to earth; salutation to the plants, salutation to Vac (speech), salutation to Vacaspati (lord of speech), I make salutation to great Visnu.

Om Peace ! Peace ! Peace !

PRAPATHAKA III

PRAPATHAKA III*

ANUVAKA I*1

Harih Om.

I pray for that happiness and welfare for the progress of the sacrifice (and) for the progress of the sacrificer. May the divine welfare be for us. Further, may the medicine (remover of all the sufferings) take place. May propitiation be for our two-footed (men); may propitiation be for the four-footed (cattle).

Om Peace ! Peace ! Peace !

1. Om. The thinking is the Sruc (large wooden ladle); the heart, the ghee; the Vac (speech), the altar; the uttering, the Barhi-grass; the hint, the fire; knowledge, (also) the fire; the lord of speech (Vaspati), the invoker; the mind, the Upavaktr (the impeller); the breath, the oblation; the Saman, the Adhvaryu priest.

2. O Vacaspati (lord of speech), O disposer, making others bend (to salute), we spread your fame; spread our fame; may Vacaspati drink Soma and may he put vigour in us; hail ! ||1||.

ANUVAKA II*

1. The earth is the Hotr priest ; the heaven, the Adhvaryu priest; Rudra, verily, the fire; Brhaspati, the impeller.

2. O Vacaspati, you are worshipped by the full power of the speech; grant the heaven, which is worth chosing, for the

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* Mantras of the Caturhotra Citi.
*1. Typifications of the utensils and prayers. (From 1 to 2).

* Identification of the priests with the earth etc. (From 1 to 2).

sacrificer; Vacaspati drinks the Soma-juice; may he generate Indra for the sake of the power of the senses ‖1‖.

ANUVAKA III*

1. The fire is the Hotr priest; Asvins, the Adhvaryu priest; Tvastr, verily, the fire; Mitra, the impeller.

2. Soma is the first going one of the Soma-plant; the white Soma-juice is the first going one of the white (shining Mantras). O Indra, Soma-juices have been prepared for you, who are of the speed of the wind and the hearer of the invokings; hail:‖1‖.

ANUVAKA IV*

1. The sun is your eye; the wind, the breath; the heaven, the back; the mid-region, the soul; (obtain) the sacrifice by the limbs; the earth, by the bodies.

2. O Vacaspati, by the full speech, by the unbroken ladle impel the sacrifice which increases the gods, in the heaven ‖1‖.

ANUVAKA V*

1. (The seer) Mahahavi is the Hotr priest; Satyahavi, the Adhvaryu priest; Acyutapeja, verily, the fire; Acyutamanas, the

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* Identification of the priests with the earth etc. (From 1 to 2).

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* Identification of the priests with the earth etc. (From 1 to 2).

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* Mantras describing the seven seers identified with the priests etc.
1.The seven seers.

impeller; Anadhrsya and Apratadhrsya, the Abhigar priests (who call out approvingly to the other priests); Ayasy, the Udgatr priest.

2. O Vacaspati, O disposer of the heart, making others bend (to salute), I spread your fame; spread our fame. Vacaspati drank the Soma-juice. Do not cut the divine line, do not cut the manly line. Salutation to the heaven, salutation to the earth; hail ! ‖1‖.

ANUVAKA VI*

1. The speech is the Hotr priest; the consecration, the wife; the wind, the Adhvaryu priest; the waters, the Abhigara priest; the mind, the oblation; I sacrifice in the austerity.

2. Bhur, Bhuvah, Suvah. Brahman is self-born, salutation to the Brahman, the self-born ‖1‖.

ANUVAKA VII*

1. Brahmana is the sacrificer of one (sacrificing by his austerity only); he is the sacrifice; may he grant me offspring, cattle, fame; and may he become my sacrifice.

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2. Prayer.

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* Bodily functions identified with the priests, etc. and prayer. (From 1 to 2).

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* Ten Mantras to be uttered after the Caturmasya-Yaga. (From 1 to 10).

2. The fire is the sacrificer of the two (being useful in cooking and carrying the oblations); that is the nourisher; may that grant me offspring, cattle, fame; and may that become my nourisher.

3. The earth is the sacrificer of three (being the place of the fire, food and sacrifice); that is the firm-standing {1}; may that grant me offspring, cattle, fame; and may that become my firm-standing.

4. The mid-region is the sacrificer of the four (being the causer of speech, rain, space and place); that is the disposer in various ways; may that grant me offspring, cattle, fame; and may that become disposer in various ways for me.

5. The wind is the sacrificer of five (five breaths); that is the breath; may that grant me offspring, cattle, fame; and may that become my breath {2}.

6. The moon is the sacrificer of six (i.e., the seasons); that causes the seasons; may that grant me offspring, cattle, fame; and may the seasons be for me.

7. The food is the sacrificer of seven (seven holes of the head); that is the breath of the breath; may that grant me offspring, cattle, fame; and may that become the breath of my breath.

8. The heaven is the sacrificer of eight (eight suns); that is one not to be injured {3}; may that grant me offspring; cattle, fame; and may I become one not to be injured.

9. Aditya is the sacrificer of the nine (eight suns and Aditya); that is brilliant; may that grant me offspring, cattle, fame; and may I become brilliant.

10. Prajapati is the sacrificer of ten (nine holes of the body and the navel), he is this all; may he grant me offspring, cattle, fame) and may all be mine (4).

ANUVAKA VIII*

1. The Fire (becomes satisfied) by the Yajuses; Savitr (sun), by the hymns; Indra, by the praises; Mitra and Varuna, by the prayers; Angirases, by the Dhisniya (of side-altar) fires; Maruts, by the seat of the oblation-receptacles; the waters, by the proksanis (vessels for putting the holy water); the plants, by the Barhi-grass; Aditi, by the altar; Soma, by the consecration (1); Tvastr, by the fuel; Visnu, by the sacrifice; Vasus, by the ghee; Adityas, by the Daksina (sacrificial fee); All-gods (Visvedevas), by the power; Pusan, by giving (their) own (oblations to the gods); Brhaspati, by the priest; Prajapati, by the Udgitha (singing Samans in particular modes); the mid-region, by the Pavitra (fringed filtering cloth), the wind, by the pots; and I, by the faithfulness (2).

ANUVAKA IX*

1. Sena (army) is (the wife) of Indra; Dhena (speech), of Brhaspati; Pathya (salutary one), of Pusan; Vac (speech), of the wind; Diksa (consecration), of Soma; the earth, of the fire;

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* & 1. The Sambhara Yajus Mantras.

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* & 1. The wives of the gods.

Gayatri (-Mantra), of Vasus; Tristuk (Mantra), of Rudras; Jagati (-Mantra), of the Adityas; Anustuk (-Mantra), of Visnu ⟨1⟩; Virat (-Mantra), of Varuna; Pankti (-Mantra), of the sacrifice; Anumati (assent), of Prajapati; Sraddha (faithfulness), of Mitra; Prasuti (Impelling), of Savitr; Marici (ray), of Surya (sun); Rohini (-constellation), of Candramas (moon); Arundhati (-constellation), of the seers (Rsis); the lightning, of Parjanya; the four quarters, the four sub-quarters, the day and the night, the agriculture and the rain, the light and the compensation, the waters and the plants; the vigour and the joy - these are the wives of the gods ⟨2⟩.

ANUVAKA X*

1. O Goddess Daksina (Sacrificial Fee), I take you by the impelling of the impeller Savitr, by the hands of Asvins, by the hands of Pusan; may Varuna, the king carry you to the fire as gold; by that may we obtain immortality; may this (Daksina) be food for the donator and comfort for me, the obtainer. Who gave it whom ? Kama (desire or cupid) gave it for Kama; Kama is the donator ⟨1⟩; Kama is the obtainer. (O Daksina) enter Kama; I take you by Kama (desire); O Kama, this is yours; O Kama, this is your Daksina (sacrificial fee). (O Daksina), may Uttana Angirasa obtain you.

2. (O goddess Daksina, I take you by the impelling of the impeller Savitr, by the hands of Asvins; by the hands of Pusan; may Varuna, the king carry you) for Soma as clothes, for Rudra as cow, for Varuna as horse, for Prajapati as Purusa (person) ⟨2⟩, for

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* & 1-3. Mantras for taking Daksina (sacrificial fee).

Manu as bed, for Tvastr as goat, for Pusan as sheep, for poverty as mule and ass, for the Himavan as elephant, for Gandharvas and Apsarases as garland and ornaments, for all gods as food, for speech as corn, for Brahman as boiled rice, for the ocean as waters ‖3‖, for Uttana Angirasa as carriage, for Vaisvanara (fire) as chariot.

3. Vaisvanara ascended in the heaven as ancient one; that upper place of the heaven is welfare-doing one by the good hymns; that Vaisvanara, producing wealth for the beings moves all round uniformly as a career, an awaking one.

4. O Daksina (Sacrificial Fee), may the King Varuna carry you as the chariot for Vaisvanara; by that may we obtain the immortality; may food be for the donator and comfort for me, the obtainer ‖4‖. Who gave it whom? Kama (desire or cupid) gave it for Kama; Kama is the donator, Kama is the obtainer; (O Daksina) enter Kama; I take you by Kama (desire); O Kama, this is yours; O Kama, this is your Daksina (sacrificial fee); may Uttana Angirasa obtain you ‖5‖.

ANUVAKA XI*

1. I know well the soul (Atman) of Indra, which is(like) the gold, shining and longing, moving in ten*1 ways; moving in the

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4. Mantras for taking Daksina (sacrificial fee).

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* Hotr-hrdaya Mantras.
1. Dasa-Hotr Mantras.
*1. Referring to the Mantras of ten Hotrs of the Anuvaka VII.

ocean (waters) by his mind (to create the worlds. Brahma knew that Dasa-Hotr *1 in the ocean. He is the ruler of the men, entered their hearts; He is one going on in various forms. Where a hundred lights become one, where all the Vedas become one, where all the Hotrs become one; that is the Self (Atman) of the men living in their minds (1), the ruler of the men, entering their hearts. Where all born ones become one, where the four Hotrs (priests) obtain the prosperity, that is the Self (Atman) of the men, living in their minds.

2. Brahma knew by the austerity that (Atman as) Indra, the firm-standing of the worlds, the soul of the heaven, Savitr and Brhaspati, the four Hotrs pervading the quarters, the vigour of the speech.

3. The poets (sages) knew decidedly that Actor, entered the inner heart, (in the form of) Tvastr, spreading the forms, the knowing one (2), the breath of the immortality, this sacrifice, and the soul of four Hotrs (priests).

4. The poets (sages) knew decidedly this Actor, entered the inner heart, the brother of the gods, put in the minds and this sacrifice, performed by the immortality.

5. This Atman of Indra, the sacrificer of the five *2, living everywhere, worth chosing by all (in the form of the wind) knows all, hundred millions; he pervades all the creation; he is the nectar of the gods and the life of the men.

6. The poets (sages) decidedly knew this Indra, the king, Savitr, the Self (Atman) of the mind; the poets protect (see) always in the foot of the Rta (Settled Order) (that Atman as) the ray, being heated in the rays.

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*1. Referring to the Mantras of ten Hotrs of the Anuvaka VII.
2-4. Catur-Hotr Mantras.
*2. See T.A. 3.7.2.
5-7. Panca-Hotr Mantras.

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*1. Referring to the Mantras of ten Hotrs of the Anuvaka VII.
2-4. Catur-Hotr Mantras.
*2. See T.A. 3.7.2.
5-7. Panca-Hotr Mantras.

7. Who holds the world in the sheath of the egg of the creation (Andakòsa) having no difference with that; after that (breaking the sheath) who sees the worlds, whose power has been called this sheath of the egg of the creation; and whose membrane has been called breath; I have been formed by him, by that Immortality.

8. (The learned ones) describe that Atman as gold (moon), sheath, covered by the regions, the treasure of the gods, shining well ⟨4⟩, a part of the sacrificer of the six (of the moon)*1, full of the nectar; the (others) do not know that.

9. By whom the seasons have been made five-fold or even six-fold by the mind; the sages see that sacrificer of the six, causing the seasons in the foot of the Rta (Settled Order).

10. The gods, though living with this, do not know this acting Atman, entered the inner heart, moving in the moon by the mind, Self (Atman) of Indra, moving in hundred ways ⟨5⟩.

11. Indra, the king, who rules the world, is the sacrificer of the seven, caused seven-fold*2.

12. Brahma knew the heart of the gods, being its line sprinkled by the Supreme One, moving in Aditya by the mind.

13. Brahma took up this (sacrificer of the seven) from Brahman as the sun, raining, in the midst of the waters (of the clouds).

14. In whom (Aditya) seven protectors (rays) rain the abundant prosperity; O Indra (give us that prosperity) full of many horses and cows ⟨6⟩.

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*1. See T.A. 3.7.3.

8-10. Sad-Hotr Mantras.

11-34. Sapta-Hotr Mantras.

*2. See T.A. 3.7.3.

15. That Hari, the best obtainer of the wealth and the protector sprinkles that prosperity for Indra which is not destroyable, full of abundance.

16. May Indra give us that prosperity which is abundant, not destroyable, full of many horses and cows.

17. There are ten thousands of his (Aditya's) rays; may Indra (Aditya) as ray come to us being increased by our prayers; may he, the ray, Savitr, Indra grant us much wealth ‖7‖.

18. May this fire put in me ghee, brilliance, honeyful sense-organ.

19. Who moves in the sky as Hari, Patanga (sun), Patari (full of shining folds), Suparna (divine bird), dweller of the heaven; may that Indra (Aditya = sun) grant us the desired boon.

20. There moves the great wheel (year) of five fellies (seasons); that golden light (Aditya) goes creeping slowly in the sky, in the middle of the waters of the clouds, as great light; may that Indra (Aditya) grant me the desired boon.

21. Seven (rays) move the chariot of one (wheel) ‖8‖; (in reality) one horse, having seven names, carries that wheel of three navels (three main seasons, i.e. cool, hot and rainy), which is not destroyable and sinless and by which all these worlds live.

22. The seers, the knowers of the heaven, seeing this auspicious (Aditya) performed austerity and consecration; then there was born, the Ksatriya (caste), power and vigour; may the gods give this sacrificer (that all).

23. They decidedly knew this (Aditya) in the highest heaven as the white ray, being eaten by the beings again and again; as the carrier of the waters; as the protector and as Indra (ruler) ‖9‖.

24. The red and the yellow waters (become) one (-coloured, yellow in the clouds); these yellow waters of one form falling (on the earth) become ten thousands and lacks and of the needs of the boats.

25. Which is this White Ray, that is all this world; may that give us offspring, cattle and wealth.

26. The White Ray has become all; may that impel for me various cattle.

27. By the power of the Almighty the seers see the clear sun ‖10‖ by their heart; the other poets see them in the midst of the ocean (sky); the wise ones wish the foot of the rays.

28. The sun (Aditya) holds the speech by the mind; the wind utters that in the body; the sages protect that shining, heaven-giving speech in the foot of the heaven.

29. Whatever are the cattle of the village having many forms, having various forms, many and (as cattle) having one form; may the fire release them for us first ‖11‖; and may Prajapati, concordant by his progeny, (grant them for us).

30. (O Agni and Prajapati), grant producing power in our all cattle and increase this sacrificer.

31. Whatever are the cattle of the village having all forms, having various forms, many and (as cattle) having one form; may the play of them all seven be here for wealth, nourishing and good vitality.

32. Whatever are the cattle of the forest having many forms, having various forms, many and (as cattle) having one form; may the wind release them for us first; and may Prajapati, concordant by his progeny, (grant them for us).

33. The gods knew the fixed and the moving world born of the food like the ghee put in the cave (of their heart).

34. Whatever are the cattle of the forest, having many forms, having various forms, many and (as cattle) having one form; may the play of them all seven be here for wealth, nourishing and good vitality ‖12‖.

ANUVAKA XII*

1. Hundred-headed Purusa (Person) having hundred eyes, hundred feet, after covering all the worlds stood larger (than these) by ten fingers.

2. That all is Purusa (only), whatever was (before) or whatever will be (further); He is the Lord of the immortality (gods) as well as of those, who are born (living on) by the food.

3. This is His greatness; Purusa (Person) Himself is greater than this ‖1‖; all the beings are His (one) foot; His other three feet are in the heaven (in the form of) nectar.

4. Purusa of three feet rises above; His feet is also here again; then He pervaded various ones who eat or who do not eat (as mountains etc.).

5. Of Him Virat was born; of Virat a person was born; after being born he became (various) other than Virat; after him the earth and the bodies were born ‖2‖.

6. When the gods performed the sacrifice by the oblation of the person, then Vasant (spring season) was its ghee, Grisma (summer) was fuel and Sarad (autumn) was the oblation.

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* The Purusa Sukta. (From 1 to 18).

7. Seven were the Paridhis (enclosures) of this and twenty-one were the fuels, when the gods bound the person as cattle (for sacrificing).

8. They sprinkled in Barhi-grass (by mind) that person, born before (the other beings) |3|; by him the gods, the sages and the seers sacrificed.

9. From that sacrifice, where all (in the form of the person) was sacrificed came forth the wonderful ghee and that produced those cattle who are related to the wind, who are wild and who are of the village (tame).

10. From that sacrifice, where all (in the form of the person) was sacrificed, came forth the Rcs, the Samans, the verses came forth from that, the Yajus was produced from that |4|.

11. From that the horses were produced and also those, who have teeth in the sides of the mouth (asses etc.) were born; the cows came forth from that; the goats and the sheep were born of him.

12. In how many ways they caused the person, when they caused the person? What is called his mouth? What are the hands? What are the thighs? And what are called the legs?

13. Brahmana (caste) was his mouth; Ksatriya was his hands |5|; Vaisya was his thighs and Sudra was born of the legs.

14. The moon was born of (his) mind; the sun was born of the eye, Indra and the fire were born of the mouth and the wind was born of the breath.

15. From the navel the mid-region was born; from the head moved round the heaven; from the legs the earth and from the ear the quarters came forth; in that way they caused all the world |6|.

7. Seven were the Paridhis (enclosures) of this and twenty-one were the fuels, when the gods bound the person as cattle (for sacrificing).

8. They sprinkled in Barhi-grass (by mind) that person, born before (the other beings) ‖3‖; by him the gods, the sages and the seers sacrificed.

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10. From that sacrifice, where all (in the form of the person) was sacrificed, came forth the Rcas, the Samans, the verses came forth from that, the Yajus was produced from that ‖4‖.

11. From that the horses were produced and also those, who have teeth in the sides of the mouth (asses etc.) were born; the cows came forth from that; the goats and the sheep were born of him.

12. In how many ways they caused the person, when they caused the person? What is called his mouth? What are the hands? What are the thighs? And what are called the legs?

13. Brahmana (caste) was his mouth; Ksatriya was his hands ‖5‖; Vaisya was his thighs and Sudra was born of the legs.

14. The moon was born of (his) mind; the sun was born of the eye, Indra and the fire were born of the mouth and the wind was born of the breath.

15. From the navel the mid-region was born; from the head moved round the heaven; from the legs the earth and from the ear the quarters came forth; in that way they caused all the world ‖6‖.

16. I know this Great Purusa, who has the colour of the sun, who is out of the darkness; He, the wise one, is merciful on the world after deciding all the forms and giving the names to them.

17. Whom the disposer made famous, whom Indra, knowing all the quarters, made famous; by knowing Him one becomes immortal here; there is no other way for going to the (Supreme).

18. The gods performed the sacrifice by the sacrifice (sacrificial person); these were the first holders (Dharma) of the creation; those great ones obtain the heaven where there are the ancient sages and the gods ⟨7⟩.

ANUVAKA XIII*

1. He was born of the waters and the elixirs of the earth; he moved round in the rule of Visvakarman (causer of the world); Tvastr makes the forms of him; I know that (greatness) of the Purusa (person) first.

2. I know this great Purusa of the colour of the sun, out of the darkness; he, who knows him thus, becomes immortal here; there is no other way for reaching the (immortality).

3. Prajapati moves in the womb of the creation; he becomes born in various forms, (though really) being un-born ⟨1⟩. The wise ones know the cause of that; the sages wish the foot of the rays.

4. Salutation to that shining Brahman, who shines for the sake of the gods, who is the priest of the gods and who was born before the gods.

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* concluding portion of the Purusa-Sukta.
(From 1 to 5).

5. The gods, while producing the lights of the Brahman (conciousness), said in the first time; "Who knows thus of Brahman, the gods live according to his wish".

6. (O Atman!) the goddess of shyness and the goddess of prosperity are your wives; the days and the nights are the sides; the stars are the forms; Asvins are the opened (mouth); grant the desired (thing); grant that (heaven); grant all (for me).

ANUVAKA XIV*

1. The breath (Prana) holds (the bodies) being held (by Brahman); that one god has entered variously (in the beings); when he becomes lazy, then he sets again leaving the burden(of holding the body).

2. (People) say him, indeed, mortal and also immortal,(they) say him holder, (they) say him protector; he holds (the body) being held (by Brahman), who knows this truly for keeping (in the heart).

3. This (Prana) leaves even a new-born one and does not leave even an old one ⟨1⟩; he leaved many in one day; he is an active god to be prayed always.

4. Who knows from where this (breath) was born, and also who knows what relation this has with Brahman; in his old sleeping body this (breath) plays and does not leave in the gone days.

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6. A Yajus Mantra.

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* Mantras to be used at the Upahoma after offering the oblations to Death-god. (From 1 to 10).

5. (O Prana!), the waters follow you (i.e., they rain when the Prana = wind blows heavily) as the knowing cows follow the calves nourishing by the milk; you burn the fire, the carrier of the oblations; you are the holder Matarisva (wind) of the subjects |2|.

6. You are the sacrifice, you are, verily, Soma; all the gods come to your invoking. You are one, entered many beings. May salutation be for you; become one to be invoked easily.

7. O Prana (in-breath) and Apana (out-breath), coming and going in the body, may salutation be to you both, hear my invoking; I invoke you by the praise; come soon; as young ones leave (kill) him, he hates me.

8. O Prana and Apana, being concordant, leave (kill) him; do not go with his breath |3|; O gods (Prana and Apana), being concordant by the praise, give him to us for killing, (may) I kill him.

9. The 'non-being' (Asat) produced; the (Prana = breath) was born from that 'being'; whomever he (Prana) produced, they all became his protector; when he becomes lazy in holding the burden, then leaving the burden he sets away again.

10. Then you became as Prana as the great enjoying of Prajapati, when you caused to breathe well the nine gods (holes of the body).

ANUVAKA XV*

1. The gods (senses) follow the carrying (death), who carries (the breaths), who is the lord of the world and the Bull among the wise ones; this Brahman (hymn) has come in my favour; do

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* The Mrtyu-Sukta to be uttered after Brahma-medha sacrifice. (From 1 to 6).

not destroy my way; make stride (for killing my enemies).

2. O Death, do not cut, do not kill; do not destroy my power, do not take away (anything) as thief; O Strong One, do not kill my offspring and the span of my life; I serve you, the observer of the men, by the oblation.

3. All the quarters hear well the fierce and trembling Death [1]; again they produce by his desire.

4. By the desire of the Death may my desire be fulfilled; by his heart may my heart (come to me); what is favourable of these senses, may that come to me.

5. O Death, follow your other path, which is your other than the path of the gods; I say to you, who has eyes and ears, "Do not kill my offspring and brave ones".

6. Saluting and praying, I worship the Death, born first of the Rta (Settled Order), who is the sprinkler of the beings and the one king of the progeny of the mean [2].

ANUVAKA XVI*

1. O Surya (sun), you are moving one, seer of the world and maker of the light; you cause the world shine splendourly; (O fluid of Soma etc.,); you have been taken in the Upayama (sacrificial vessel); I (sacrifice) you for the shining sun; he (Sun) is your cause; I (sacrifice) you for the shining sun.

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* Mantras for Surya (sun).

ANUVAKA XVII*

1. O Soma, the exalted one, be satisfied by all protections; be increased for us.

ANUVAKA XVIII*

1. Those men went to the Death, who saw the rising dawns in the old age, we have also to go to (Death) who are seeing (the dawns), and they will also go, who will see the dawns in future.

ANUVAKA XIX*

1. (O Fuel), I put you as shining one (on the dead one), I put you as the maker of the light, I put you as the knower of the light, I put you as full of light, I put you as burning, I put you as being burnt with the 'Malmala' sounds of the flames, I put you as being shined, I put you as being lighted, I put you as many, I put you as of great light, I put you as awaking one, I put you as waking one.

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* & 1. Funeral Mantra to be uttered when sprinkling water on the excavation made for burning the dead one.

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* & 1. Mantra for bathing after funeral.

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* & 1. Mantras addressing the fuel for a cremation.

ANUVAKA XX*

1. Hail ! for Prayasa*1, Hail ! for Ayasa*1, Hail ! for Viyasa*1, Hail ! for Samyasa*1, Hail ! for Udyasa*1, Hail ! for Avayasa*1, Hail ! for Suc*1, Hail ! for Soka*1, Hail ! for Tapyatva*1, Hail ! for Tapat*1, Hail ! for the (sin of) killing of the Brahmana, Hail ! for all.

ANUVAKA XXI*

1. (I sacrifice) for (the god) Citta (heart) by progeny; for Bhava by lever (Yakna), for Rudra by the flesh of the lower part, for Pasupati (lord of cattle) by the fat heart, for the fire by heart, for Rudra by the blood, for Sarva by the nerves, for Mahadeva (great god) by the inner sides, for Osisthahana by fleshes (named Singinikosya, i.e. the parts of singing organs).

I pray for that happiness and welfare for the progress of the sacrifice and for the progress of the sacrificer. May divine welfare be for us. Further may the medicine (remover of all the sufferings) obtain place. May the propitiation be for our two-footed (men), May propitiation be for the four-footed (cattle).

Om Peace ! Peace ! Peace !

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* & 1. Mantras for offering oblations to the gods of the region of Yama.

*1. The gods of the region of Yama who inflict punishment.

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* & 1. Mantras for offering oblations in the Rajagaviya Homa.

PRAPATHAKA IV

PRAPATHAKA IV*

ANUVAKA I*1

Harih Om.

1. Salutation to the speech, which has been uttered, salutation to that speech which is yet unuttered; salutation to the speech, salutation to the lord of the speech (Vacaspati); salutation to the seers, the makers of the Mantras, the lords of the Mantras; may not the seers, the makers of the Mantras, the lords of the Mantras disobey me; may I not disobey the seers, the makers of the Mantras, the lords of the Mantras.

2. May I speak the speech which is related to all the gods, auspicious, unbroken and dear to the gods.

3. May the heaven be comfortable for me, may the earth be comfortable for me, may this all world be comfortable for me, may the moon and the sun be comfortable for me, may Brahman and Prajapati be comfortable for me.

4. I will speak the matter, the world, the light, the austerity, Brahman and the truth.

5. I spread this bed (Pravargya) for that; may there be bed (shelter) for my offspring, cattle; may I become bed (shelter) for my cattle and offspring.

6. May Prana (in-breath) and Apana (out-breath) protect me; may Prana and Apana do not leave me.

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* The Pravargya Sacrifice.

*1. Propitiatory Mantras. (From 1 to 7).

7. I will think the honey (Pravargya), I will produce the honey, I will speak the honey; may I speak the honeyful (sweet) speech for the gods, well-hearing for the men (fathers); may the gods protect me as such, may the fathers also please me for the sake of beauty.

Om Peace ! Peace ! Peace !

ANUVAKA II*

1. The sacrificing priests of the learned, great and wise (sacrificer) concentrate their minds, concentrate their wisdom; Savitr, the knower of all the rules, alone, has created this all; great is the fame of the god Savitr.

2. I take you by the impelling of the god Savitr, by the arms of Asvins, by the hands of Pusan.

3. You are Abhri (an instrument), a double-headed hoe of the wood of the Mimosa Catechu) and woman, performer of the sacrifice for the gods.

4. O Brahmanaspati, stand up (1), be increased; we, desirous of divine ones, pray you; may Maruts, well donators go near; O Indra, become swift-going one with us.

5. May Brahmanaspati come well; may the goddess Sunrta (true speech) come well; may the gods lead our sacrifice for obtaining the manly Vira (Mahavira pot), the cooker of the five foods.

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* The construction of the Mahavira.
1. Putting of the thorny fuel on the Pravargya-fire.
2. Mantra for taking Abhri.
3. Mantra fo be uttered over the Abhri.
4. Address to Brahmanaspati.
5. Mantra for carrying the skin of a black antelope, a goat, a horse and an ox to the place where the earth is dug.

6. May the goddesses heaven and earth assent me.

7. May I prosper today, this is the head of the sacrifice (2).

8. (I take) you for the sacrifice, (I put) you on the head of the sacrifice.

9. You were this much before.

10. May I prosper today, this is the head of the sacrifice; (I take) you for the sacrifice, (I put) you on the head of the sacrifice.

11. O divine white-ants, you are the first-born of this living one, observers of the Rta (Settled Order).

12. May I prosper today; this is the head of the sacrifice (3); (I take) you for the sacrifice; (I put) you on the head of the sacrifice.

13. You are the vigour of Indra.

14. May I proper today; this is the head of the sacrifice; (I take) you for the sacrifice; (I put) you on the head of the sacrifice.

15. You are born of the fire, the semen of Prajapati.

16. May I prosper today; this is the head of the sacrifice (4); (I take) you for the sacrifice; (I put) you on the head of the sacrifice.

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6. Mantra for spreading the antelope-skin.
7. Mantra for striking the Abhri.
8. Mantra for lifting the earth and putting that on the antelope-skin.
9. Mantra for lifting the earth.
10. Mantra for bringing the earth.
11. Mantra for bringing the earth thrown up by white-ants.
12. Mantra for bringing that earth.
13-14. Mantra addressed to the Putika tree (Caesalpinia Bonducella).
15-16. Mantra to be uttered after spreading the hairs of a goat and a black antelope.

17. Put the life, put the Prana-breath, put the Apana-breath, put the Vyana-breath, put the eye, put the ears, put the mind, put the speech, put the self, put the firm-standing, put me, put in me.

18. May the honey make you honeyful.

19. You are the head of the sacrifice {5}.

20. Be the feet of the sacrifice.

21. I perform you by the Gayatri-verse, I perform you by the Tristup-verse, I perform you by the Jagati-verse.

22. You are the girdle of the sacrifice.

23. May Aditi take your hole by the Pankti-verse.

24. Be cooked by the heat of the sun.

25. You are the sacrifice {6}.

ANUVAKA III*

1. You are the issue of the sprinkling horse; may Varuna, the holder of the rules heat you by the firm rules of Mitra and Varuna.

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17. Mantra for making the horse smell the offering.

18. Mantra for sprinkling the hot water on the offering.

19. Mantra for pounding earth and making balls.

20. Mantra for stamping the balls with the two thumbs.

21-25. Mantras for making a figure of Mahavira (a sacrificial pot).

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* Sanctification of Mahavira.

1. Mantra for heating the Mahavira.

2. I give you for the (flames named) Arcis (shining), Socis (burning), Jyotis (light) and Tapas (heat).

3. Mitra becomes vast seeing this in the heaven with great-ness and in the earth with the fame (1); (all say) the fame of the donation of the god Mitra, the holder of the beings; his donation is of wonderful fame.

4. (I take) you for the performance.

5. May the god Savitr take you above by the power having good hands, good fingers and good arms.

6. Fulfill the quarters being not contained on the earth; stand up; be increased (2); stand firm above.

7. I see you by the eye of the sun for the straight (earth), for the good (mid-region) for the good residence (heaven) and for the prosperity (quarters).

8. This I make firm that, the son of that with the subjects, cattle and brilliance of sacred knowledge.

9. I sprinkle you by the Gayatri-verse; I sprinkle you by the Tristup-verse; I sprinkle you by the Jagati-verse; may the speech sprinkle you, may the vigour sprinkle you, may the oblation sprinkle you; sprinkle the speech; sprinkle the vigour; sprinkle the oblation.

10. O god of infront, I hang you above (3).

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2. Mantra for placing the Mahavira on some burning wood of the household fire.
3. Mantra to be uttered over Mahavira.
4. Mantra for wiping the ashes from the Mahavira.
5. Mantra for lifting the Mahavira.
6. Mantra for placing that on the sand.
7. Mantra for looking at the Mahavira.
8. Mantra for fixing it on the place.
9. Mantra for sprinkling the milk of the goat on it.
10. Tying of the Mahavira in a skin of the black antelope.

ANUVAKA IV*

1. O Brahman, I perform by the Pravargya (-sacrifice); O Hotr (-priest), praise well the Gharma (Pravargya); O Agnidhra and Rauhina (-priests) put the Purodasas above; O Pratiprasthat (-priest), bring; O Prastotr (-priest) sing the Samans.

2. May the stobhas (hymns) carry you, who are full of Yajus-Mantras, of satisfied senses by the Samans, assented by the all-gods (Visve-devas) and Maruts; made vast by the Daksinas (sacrificial fees), taking across and pleasant-minded one; may you put splendour for us being not injured; Bhur, Bhuvas, Suvar; perform (the Pravargya, O priests) (1).

ANUVAKA V*

1. O Brahman, we perform (Pravargya); O Hotr (-priest), praise the Gharma (Pravargya).

2. (I sprinkle) you for the rule, for the sacrifice, for the brilliance of the sun.

3. Hail for Prana-breath ! Hail for Vyana-breath ! Hail for Apana-breath ! Hail for the eye ! Hail for the ear ! Hail for the mind ! Hail for Vac and Sarasvati ! Hail for encouragement ! Hail for the will ! Hail for the vigour ! Hail for the vitality.

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* Exhortations (From 1 to 2).

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* Placing of the Mahavira on the fire.
1. Exhortation to Brahman.
2. Throwing of the sacrificial pots on the fire.
3. Oblations to be poured on the Ahavaniya fire.

4. May the god Savitr mix you with the honey (1).

5. Protect the earth from the heat.

6. You are the ray, you are the shining, you are the light.

7. Sit well; you are great; shine becoming worth chosing by the gods; O pure and good fire, spread the smoke, which is mild and worth seeing.

8. Whom the Brahmanas, being heated by the fire, mix (with ghee) as making that vast and as one full of the fat; that Gharma (Pravargya) has come to the fire performing the Rta (sacrifice) like the dearest son near his father (2).

9. (O goddess), not to be injured, in the east, in the rule of the fire, grant me life; as possessor of son, in the south, in the rule of Indra, grant me offspring; sitting well, in the west, in the rule of the god (Savitr, grant me breath; famous, in the north (3), in the rule of Mitra-Varuna, grant me hearing; disposer, above, in the rule of Brhaspati, grant me Brahma (sacred knowledge), grant me Ksatra (dominion), put brilliance in me, put splendour in me, put fame in me, put mind in me.

10. You are the pervading of Manu (men), having many sons; protect me from all the violances (4); become well enjoyable for me; do not, do not kill.

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4. Mantra for mixing the Mahavira with ghee.
5. Mantra for throwing gold on another fire.
6. Mantra for placing the Munja-grass on the gold.
7. Putting of the Mahavira in its place.
8. Putting of the ghee on the Mahavira.
9. Prayer to be uttered by the Yajamana, holding the Kusa-grass on the top of the Mahavira.
10. Mantra for touching the earth.

11. O fire, heat (destroy) the inner enemies; heat (destroy) the not praising and coming outer enemy; heat (destroy) O knowing Vasu (giver of residence), those who have no good heart (for us); for them may your (flames), not injured and not tired stand firm.

12. You are collected, you are collected well; Hail for Maruts; be spread all over.

13. You are measuring, you are good measuring, you are each measuring [5], you are well measuring, you are best measuring, you are above measuring, you are the inner holder of the mid-region.

14. Protect the heaven from the heat.

15. O Indra (Mahavira), being increased by these praises, fulfill that which is little here; when you strike the great clouds for the praisers, may then we be your enjoyers.

16. One is your white and one is your sacrificeable form[6], of different forms are the days; you are like the heaven; you protect all the measurings, O possessors of food; O Pusan(nourisher Mahavira), may your gift be auspicious here.

17. O able Rudra (Mahavira), you hold the bow and the arrows; O able one, you wear various sacrificeable Niska(-ornament); O able one, you show mercy on this water and earth; there is none more powerful than you.

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11. Mantra for throwing the charcoal.
12. Mantra for throwing the charcoal round the Mahavira.
13. Mantra to be uttered while touching a sacrificial wood named 'Paridhi'.
14. Mantra for placing the gold on Mahavira.
15-17. Mantras for sanctifying that.

18. You are of Gayatri-verse, of Tristup-verse and of Jagati-verse.

19. Honey, honey, honey [7].

ANUVAKA VI*

1. You shine in the east by ten (rays); you shine in the south by ten (rays); you shine in the west by ten (rays); you shine in the north by ten (rays); you shine above by ten (rays); may you, pleasant-minded and not violated put brilliance in me.

2. May the fire, with Vasus, make you shine in the east by the Gayatri-verse; you as such make us shine being shined.

3. May Indra, with Rudras, make you shine in the south by the Tristup-verse; you as such make us shine being shined. May Varuna, with Adityas, make you shine in the west by the Jagati-verse; you as such make us shine being shined [1]. May the heavenly Maruts (wind); with Maruts, make you shine in the north by the Anstup-verse; may you as such make us shine, being shined. May Brhaspati, with all-gods (Visve-devas), make you shine above by the Pankti-verse. May you as such make us shine, being shined.

4. O Gharma (Mahavira), you are shining among the gods; may I become shining among the men.

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18. Mantra for taking a fan.

19. Mantra for blazing the fire by that fan.

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* Mantras for sanctifying the Mahavira.
1. Mantra to be uttered on the Mahavira.
2-3. Mantras referring the five quarters.
4-7. Mantra to be uttered on the Mahavira.

5. You are among the gods emperor, shining, full of life, brilliant and having the splendour of the sacred knowledge; among the men may I become shining, full of life, brilliant and having splendour of the sacred knowledge.

6. You are the shining, put the shining in me, (yea) the shining in me.

7. You shine in the east by ten (rays); you shine in the south by ten (rays); you shine in the west by ten (rays); you shine in the north by ten (rays); you shine above by ten (rays), being pleasant-minded one; O emperor, you as such put food and vigour for us; as possessor of the food purifying me, the possessor of the food; the Gharma (Mahavira) has been shining by me; may I become shining ‖2‖.

ANUVAKA VII*

1. I have seen the protector (Mahavira in the form of the sun), which is not destroyable, moving in the ways infront and backward; that protects the (subjects), gathered or gone in different places; that comes again and again in the worlds.

2. You protected us here by Madhu (spring season) and Madhvi (wife of spring), (yea) by Madhu and Madhuci (wife of spring); (I see the Mahavira) following you for obtaining the gods.

3. The fire has gone with the fire, with the god Savitr and shines with (the god) Sun ‖1‖.

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* Mantras for looking at the Mahavira.
1. Mantra for looking at the Mahavira and praising as the protector.
2. Mantra for looking and praising as the spring season.
3-4. Mantras for looking and praising as the summer season.

4. Hail ! The fire has gone with the heat, with the god Savitr and shined with (the god) Sun.

5. You shine as the holder of the heaven, the region, the holder of the earth, the holder of the vast mid-region, the holder god of the gods, the immortal one and born of the austerity.

6. (I see you) for the sake of the heart; (I see) you for the sake of the mind; (I see) you for the sake of the heaven; (I see) you for the sake of the sun [2]; make this sacrifice above, give these sacrificings to the gods in the heaven.

7. (I see you) O lord of all the earths, O lord of all the world; O lord of the mind of all; O lord of all the speech, O lord of all the austerity, O lord of all the Brahman (sacred knowledge).

8. O Gharma (Pravargya), you are famous in the gods; protect the gods.

9. Grant us the speech, born of the austerity, going to the gods [3].

10. (This is) the womb of the gods.

11. (This is) the father of the men.

12. (This is) the lord of the subjects.

13. (This is) the wisdom of the poets.

14. This god has done effort with the god Savitr and shined with the sun.

15. O Gharma (Mahavira), you are giver of life and brilliance to us.

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5. Mantra for looking and praising as the rainy season.
6. Mantra for looking and praising as the autumn season.
7. Mantra for looking and praising as the winter season.
8. Mantra for looking and praising as the dewy season.
9-17. Mantras for looking and praising as wives invested with many qualities.

16. You are our father, impel us as a father.

17. You are the putter of the life, body, milk, brilliance, worship and wealth (4); O fulfiller of the mid-region, you are greater than the vast; may we obtain you, do not, do not kill.

18. O fire, you are the lord of the house of the subjects, consisting of all the men; O youngest one, protect us from the sin by hundred fulfillings (of the wealth etc.); make us sacrificers for hundred winters, make us courageous who (were) lazy (first); may here, indeed, be the wealths.

19. May I make sexual intercourse full of Tvastr (form-making god) by your protection; having good semen, keeping that semen, may I obtain the brave offspring in your presence; may I not be separated from wealth and nourishing (5).

ANUVAKA VIII*

1. I take you by the impelling of the god Savitr, by the arms of Asvins, by the hands of Pusan.

2. You are the birdle for Aditi.

3. O Ida, come; O Aditi, come; O Sarasvati, come.

4. O that.....(name of the cow), come; O that.....come; O that.....come (1).

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18. Praise of the fire.
19. Mantra to be uttered by the wife of the sacrificer after looking at the Mahavira.

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* Mantras for pouring milk on the Mahavira.
1. Mantra for taking a rope.
2. Mantra for purifying that rope.
3-4. Mantras for calling the milch-cows.

5. You are the turban of Aditi.

6. You, the son of Ida, are the wind.

7. May Pusan, release you; for Asvins, cause to swell milk.

8. O Sarasvati, which is your udder, sleeping, comfortful, by which you nourish all the chooseable ones, which keeps wealth, which is knower of the things, good donator; make that worth sucking for the gods.

9. O calf, leave the Gharma (milk); O calf, protect the Gharma (2); leave for the Gharma (Pravargya).

10. May Brhaspati go to you (for milking you).

11. (O udders!) you are donators, you are worth sucking by the calf and separated by the blood.

12. For Asvins, cause to swell milk; for Sarasvati cause to swell milk; for Brhaspati, cause to swell milk; for Indra, cause to swell milk; (yea) for Indra, cause to swell milk (3).

13. You are of Gayatri-verse, you are of Tristup-verse, you are of Jagatiwverse.

14. Come to me with the part of the vigour.

15. O Indra and Asvins, drink the Gharma (milk with ghee) of the sweet honey.

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5. Mantra for tying the cows.
6. Mantra for tying the calves.
7. Mantra for releasing the calves.
8. Mantra addressing to the cow.
9. Mantra addressing to the calf.
10. Mantra for going to milk the cow.
11. Mantra for touching the udder.
12. Mantra for milking.
13. Mantra addressing to the 'Sapha' and the 'Upayama' woods.
14. Mantra addressing to the milk.
15. Mantra addressing to Indra and Asvins.

16. Hail! I sacrifice you for the rays of the sun that cause rain.

17. You are the sweet oblation.

18. Heat even the heat of the sun.

19. I take you by the heaven and the earth (4).

20. I raise you by the mid-region.

21. May I become able to hold you being assented by the gods and the fathers.

22. You are the brilliance; follow the brilliance; touching the heaven, do not, do not violate; touching the mid-region, do not, do not violate; touching the earth, do not, do not violate; you are paradise, grant me paradise; grant me heaven, protect me from the heaven (5).

ANUVAKA IX*

1. Hail for you, the wind, the ocean ! Hail for you, the wind, the water ! Hail for you, the wind, the non-injurable ! Hail for you, the wind, the protector ! Hail for you, the wind, the moving one ! Hail for you, the wind, the active ! Hail for you, the fire, full of the things ! Hail for you, Soma, accompanied with Rudras ! Hail for you, Varuna, accompanied with Adityas !(1) Hail

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16. Mantra for offering the oblation to the sun.
17. Mantra addressing to the milk of the goat.
18. Mantra addressing to the light of the sun.
19. Mantra for taking the Mahavira by two Sapha woods.
20. Mantra for dusting away the ashes.
21. Mantra for lifting the Mahavira.
22. Mantra for bringing the Mahavira.

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* Sacrificing of the oblations to the Ahavaniya-fire.
1. Mantra for sacrificing the oblations.

for you, Brhaspati, accompanied with all the gods ! Hail for you, Savitr, accompanied with Rbhus accompanied with the pervading one, accompanied with the lord, accompanied with the food ! Hail for you, Yama, accompanied with Angiras, accompanied with the fathers.

2. All the good-wishes are (in Brahman), sitting in the south.

3. (He) worshipped all the gods.

4. O Asvins, drink this sweet Gharma (milk with ghee) of which Hail has been done ! Hail for the fire, the sacrificeable ! May there propitiation be by the Yajus-Mantra.

5. O Asvins, drink the Gharma (milk with ghee) which is good for the heart |2|; (protect us) by your shining protections (in this sacrificing) day; may the heaven and earth assent you; Hail for Indra !

6. Hail for Indra ! Vat (Hail) !

7. Asvins drank the Gharma (milk and ghee), which was good for the heart; the heaven and the earth assented you; that thing is as Vat (Hail). Salutation to the heaven, salutation to the mid-region, salutation to the earth |3|; put this sacrifice in the heaven; (yea) in the heaven put this sacrifice; go to the heaven, go to the mid-region, go to the earth, go to the five great quarters, go to the gods, who drink the Gharma (milk with ghee), go to the fathers, who drink the Gharma (milk with ghee) |4|.

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2. Mantra for circumbulating the Ahavaniya-fire.
3. Mantra for looking on the Hort-priest.
4. Mantra for sanctifying the sacrificial things.
5-6. Mantras for sacrificing the oblations on the fire.
7. Prayer after the sacrificing.

ANUVAKA X*

1. Be increased for the food; be increased for the vigour; be increased for Brahman; be increased for the dominion; be increased for the waters; be increased for the plants; be increased for the vegetables; be increased for the heaven and the earth; be increased for the good beings; be increased for the brilliance of the sacred knowledge (1); be increased for the sacrificer; be increased for my greatness.

2. (I sacrifice) you for the brilliance, for the shining wealth, for the senses and for the prosperity.

3. You are the holder; may you become my good holder; put the brilliance of the sacred knowledge in us, put the dominion, put the subject; may the wind not move you even (2).

4. I seat you in his breath, who hates us and whom we hate; go with him useless (making his works useless).

5. Hail for Pusan, the destroyer of the enemies ! Hail for the stones ! Hail for the promoting ones ! Hail for the heaven and the earth ! Hail for the fathers, drinkers of the Gharma (milk with ghee)!

6. Hail for Rudra, the chief Rudra.

7. May the light of the day be connected with the impelling (of the sun); the good light of the lights; Hail ! may the light of the night be connected with the impelling (of the moon); the good light of the lights.

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* Agnihotra sacrifice from the remaining articles.
1. Mantra to be uttered on the remaining article.
2. Mantra addressed to the Pravargya with reference to the quarters.
3. Mantra for replacing the Mahavira.
4. Mantra for destroying the enemies.
5. Mantra for putting the fuels in the fire.
6. Mantra for throwing a wood behind the priests back.
7. Mantra for offering the oblation by the Pratiprasthatr-priest.

8. You have fulfilled (my desires); protect me from the day and the night; this is, O fire, your fuel; be increased by that; give me life; make me full of brilliance. You have fulfilled (my desires); protect me from the night and the day [4]; this is, O fire, your fuel; be increased by that; give me life; make me full of brilliance.

9. The fire is the light; the light is the fire; Hail ! The sun is the light; the light is the sun; Hail !

10. Bhuh (the earth or the being), Hail !

11. The oblation, the sweet oblation has been sacrificed in the most lordly fire; you are our father; do not, do not kill; I have seen your(essence), O divine Gharma (Pravargya), (the essence of) one full of honey, full of food, full of corn, full of the beauty of the limbs, full of the Svadha (sacrificial oblation); we have enjoyed you as such; do not, do not kill.

12. Hail for you ! Hail for the rays of the sun; Hail for you ! (Hail) for the stars ! [5]

ANUVAKA XI*

1. O Gharma (Pravargya), what is your sorrow in the heaven, what is in the Gayatri-verse, what is in the Brahmana, what is in the sacrificial place (Havirdhana); all that I destroy by this sacrifice.

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8. Mantra for morning and evening offering of fuel.
9. Mantra for morning and evening oblations.
10. Mantra for offering prickly wood after touching the water.
11. Mantra to be uttered after eating the remaining offering.
12. Mantra for filling the sacrificial vessels for morning and evening offerings, before the Ahavaniya fire.

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* Mantras for taking down the Pravargya.
1. Mantra for making an oblation by the Adhvaryu-priest, while the Pratiprasthatr-priest, having lighted one of the three splinters of pointed wood, holds it high near the face.

2. O Gharma (Pravargya), what is your sorrow in the mid-region, what is in the Tristup-verse, what is in the Rajanya (ruling caste = Ksatriya), what is in the Agnidhra-priest; I destroy all that by this sacrifice {1}. O Gharma, what is your sorrow on the earth, in the Jagati-verse, in the Vaisya (caste); I destroy all that by this sacrifice, Hail !

3. "May the assent for us today" and "you, indeed, in assent"*1 — (these Mantras should be uttered).

4. We follow you, the protecting one of the heaven; protect the bodies of the mid-region; we follow you, the holder of the earth {2} for the new fruit.

5. We follow you, the protector of the Brahman (Brahmana caste); protect the bodies of the Ksatra (Ksatriya caste); we follow you, the holder of the Visa (Vaisya caste or the subject) for the new fruit.

6. We follow you, for the protection of the breath; protect the bodies of the eye; I follow you, the holder of the ear for the new fruit.

7. You are the beauty of the propitiation-holding {3}, the son of the men-holding one.

8. You carry the propitiation, you carry (that) from all (the directions).

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*1. T.S. 3. 3. 11.
2. Mantra while the lighted wood is held near the navel and the knee.
3. Mantra for throwing the splinters in the Ahavaniya fire and bring the wife of the sacrificer there.
4-6. Mantra for making holes at three parts for carrying the Pravargya.
7-8. Mantras for Adhvaryu to circumbulate the Uttara Vedi sprinkling the water by a jar.

9. The quadrangular (altar) is the navel of Rta (Settled Order).

10. You are the seat; full of all the life and the vast comfort.

11. We have put away the haters and the wicked ones and obtained the opposite of these by the rule (of this sacrifice).

12. O Gharma, this is your food, this is your fulfilling; be increased and satisfied by that; may we become increased and satisfied. |4|

13. You are the divine Gandharva named Ranti, your sacrificing roof is one having the feet; the fire is the president; Rudra is sovereign.

14. May we be connected with the life with the breath, with the brilliance, with the milk, with the lordship of the cows, with the wealth and the nourishing |5|.

15. Who hates us and whom we hate, he has been destroyed.

16. (This Pravargya, as) the sprinkler, the destroyer (of the sins), the great, the observeable like Mitra, has shouted and shines with the sun.

17. You are the knower, the cause of the ocean (cloud), the pleasing one, the courageous, the falcon, the observer of Rta (Settled Order), having the golden feathers, the bird, the nourisher, sitting firm in the great seat of the gathering |6|; may salutation be to you, do not, do not kill.

18. The waters saw Soma-stealing Visvavasu Gandharva; they went to him by the Rta (Settled Order); Indra also followed them hastily; he saw the encirclings of the sun (for the protection of Soma).

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9. Mantra for touching the Uttara Vedi.
10. Mantra for cleaning the Uttara Vedi.
11. Mantra for overcoming the enemies.
12. Mantra for filling some cups with curd and honey.
13-21. Mantras addressed to the Pravargya while standing before it.

19. May Visvavasu, the divine Gandharva, the maker of the pleasing songs, may tell us that all, which we have performed which we do not know ‖7‖; impelling our wisdoms may he protect our wisdoms.

20. He found the purifying in the feet of the rivers; opened the doors of (the rivers), closed by the stones; the Gandharva said about the nectar of these; then Indra knew him not less.

21. O god Gharma (Pravargya), this you obtained the gods.

22. This man, I obtained the men; O drinking of Soma, come to me.

23. May the waters and the plants be good friends of us; may they become bad friends of him, who hates me or whom I hate.

24. "May we, above the darkness"*1 and "Above, that, verily, wonderful"*2 — (these Mantras should be uttered).

25. O fire, proclaim this new (sacrifice), connected with the Gayatri-verse for the fruit-giving to us among the gods.‖8‖

ANUVAKA XII*

1. You are the milk of the great cows milked for the gods.

2. You are the shining of the light, the elixir of the vegetables and the plants.

3. We, the possessors of the food, put you, the possessor of the food having a mind for obtaining the high heaven.

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*1. T.S. 4.1.7. *2. T.S. 1.4.43.

22. Mantra for turning Pravargya round the fire.
23. Mantra for cleaning the Pravargya.
24. Mantras for offering the oblations and inviting the sun.
25. Mantras for making oblation to the Ahavaniya fire.

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* & 1 to 3. Mantras for pouring the milk, the honey and the curd in the Mahavira respectively.

ANUVAKA XIII*

1. The heaven sprinkled the earth; the young bull sprinkled the cows; all these worlds have been sprinkled; may the sprinkled sacrifice generate.

2. The sprinkled one generated, (yea), generated well; from the sprinkled one the sprinkling one is generated; may we generate from our sprinkled one.

ANUVAKA XIV*

1. I destroy that lightning, which fell from the east by this your sacrifice; I destroy that lightning, which fell from the south, west, nort or above by this your sacrifice.

ANUVAKA XV*

1. Hail for Prana-breath ! Hail for Vyana-breath ! Hail for Apana-breath ! Hail for the eye ! Hail for the ear ! Hail for the mind ! Hail for the Vac ! Hail for Sarasvati !

ANUVAKA XVI*

1. Hail for Pusan, the destroyer of the enemies ! Hail for Pusan, the good and well way ! Hail for Pusan, the pleaser of the men ! Hail for Pusan, full of light ! Hail for Pusan, the leader of

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* & 1 to 2. Expiations for defects.
* & 1. Expiations for defects.
* & 1. Expiations for the defects.
* & 1. Expiations for the defects.

the men; Hail for Pusan, full of knowledge !

ANUVAKA XVII*

1. The sun, rising by the power of this, did not get the trouble and holds all the burden like the earth; may the clean goddess Manisa (wisdom) come to us like a well-made, swift chariot. Someones worshipping that, decide that as the great Sama; they held the sun by that; by that they made the sun shine; what is this Gharma (Pravargya), the head (of the sacrifice), that is this fire. You are the fulfilling, may that (Pravargya) be dear with offspring and cattle; may Prajapati put you with that god; sit firm with Angiras.

ANUVAKA XVIII*

1. O fire, what are your wet causes (fuel) and what are your dried causes (fuels as nest); what are your prosperous causes and what are your navel causes and what is, O fire, your body named vigour; by those two being concordant sit here with offspring and wealth (for us). May Prajapati put you with that god; sit firm with Angiras.

ANUVAKA XIX*

1. You are Agni (fire); you are Vaisvanara (fire, belonging to all men); you are Samvatsara (year, the first in the cycle of six

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* & 1. Mantra for placing the hot bricks.

* & 1. Consecration of the recepticle of the fire.

* & 1. Prayer to Agni.

years); you are Parivatsara (the second in the cycle of six years); you are Idavatsara (the third years...); you are Iduvatsara (the fourth year ...); you are Iduvatsara (the fifth year...); you are Vatsara (the sixth year of the cycle of the six years); of you, as such, the spring season is the head; the summer, the right wing; the rains, the tail; the autumn; the left wing; the dewy season, the middle body; the first wings are the collections (of the fire); the next wings are the Purisa (the dung-fuel); the days and the nights are the bricks. Of you, as such, may the months and the half-months be (able for their work); may your seasons be (able for their work); may your year be(able for its work); may your days and nights be (able for their work); A this, Pra this, Vi this, Sam this, Ud this - (by these the able-being is specified). May Prajapati put you with that god; sit firm with Angiras.

ANUVAKA XX*

1. Bhur, Bhuvah, Suvah.

2. "Above, for our well-protection", "Protect us above from the sin"*1 (these mantras should be uttered).

3. The old age ate (the Mahavira), the rule-maker; respected one, being in the young age; see the greatness of the God that it died today which was similar (to young) yesterday.

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* Expiations.
*1. T.Br. 3.6.1.
1. Expiation for all defects.
2. Expiation for the fall of the Mahavira.
3. Expiation for the breaking of the Mahavira.

4. Which was broken before by decaying in absence of joining substance; the wealthy Indra will join that having the (joining) articles before him (1); he will perform that broken (sacrifice).

5. Again with vigour and wealth.

6. O Gharma, do not trouble us being troubled; do not make our high (work) low; do not bring us to the passion; do not put us, verily, in the darkness; may not the increasing (cruel) persons of Rudra come to us.

7. O Gharma, do not check us from the good fruit hating us on account of our fault-ful sacrifice; may not Rudra and misfortune check us; and may not the heaven and the earth check us.(2)

8. O Mitra-Varuna, protect us here coming near us;O friends, make us shining here respectively; may the good-binding weapon of Adityas, which is violent, touching hundred ones and poisonous, protect us from every side.

9. "O Varuna, my this", "That I beg you", "You for us, O fire", "O fire, you as such for us" "O fire, you are obtainable"*1 - (these Mantras should be uttered).

10. "May we, above the darkness",*2 "Above, that wonderful", "Good-feathered birds" *3 - (these Mantras should be uttered).(3)

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4. Expiation for the cracking.

5. Mantra for not turning the contents of the Mahavira.

6-9. Expiation for the oblation, boiling over the Mahavira pot.

10. Expiation if the sun sets before the complete cooking of the oblation.

*1. T.A.2.3.

*2. T.S.4.1.7.

*3. T.Br.2.5.8.

ANUVAKA XXI*

1. Bhuh, Bhuvah, Suvah. Put that great sense-organ in me; courage in me; the power in me; put good vigour in me; may the Gharma shine in three ways for me with will and mind, with food and light, with sacrifice and milk, with Brahman and brilliance, with Ksatra and fame, with truth and austerity; may we enjoy the milking of that (Gharma); may we enjoy the comfort of that; may we enjoy the food of that; may we, being assented, drink your juice, which has been drunk by Indra first, assented and full of honey.(1)

ANUVAKA XXII*

1. O fire, what are your cruel forms - hunger and thirst, not making out and not eating, great hunger and great thirst, laziness and ignorance - these are, O fire, your cruel form; by these go to him, who hates us and whom we hate.

ANUVAKA XXIII*

1. Longing, longing for improper things and moisture, hot and cool, cruel and fierceful, freezing, laziness and absence of food - these are, O fire, your cruel forms; by these go to him, who hates us and whom we hate.

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* & 1. Expiations.

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* & 1. Addresses to the fire.

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* & 1. Addresses to the fire.

ANUVAKA XXIV*

1. Dhuni, Dhvanta, Dhvana, Dhvanayan, Nilimpa, Vilimpa and Viksipa – (these are the names of Maruts).

ANUVAKA XXV*

1. Ugra, Dhuni, Dhvanta, Dhvana, Dhvanayan, Sahasvan, Sahamana, Sahiyan, Etya, Pretya, Viksipa – (these are the names of Maruts).

ANUVAKA XXVI*

1. May the days and the nights impell you above; may the half-months win you, indeed; may the months heat you; may the seasons cook you; may the year kill you, O you (thief).

ANUVAKA XXVII*

1. Khat, Phat, Jahi, Chindhi, Bhindhi, Handhi, Kat – these are the cruel speeches.

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* & 1. Naming of the cooking pans by the names of Maruts.

* & 1. Naming of the cooking pans by the names of Maruts.

* & 1. Expiations if the oblations are stolen.

* & 1. Imprecatory phrases.

ANUVAKA XXVIII*

1. O Indra, moving set free the cows to move; make us, the lazy ones, possessors of the cattle; punish that bad-wishing one by the thunderbolt, strike on that sleeping one for (taking) his food.

2. O fire be concordant with the fire; O death be concordant with the death; O prosperous one, may salutation be to you.

3. O fire, salutation to you once, salutation to you twice, salutation to you thrice, salutation to you four times, salutation to you five times, salutation to you ten times, salutation to you hundred times, salutation to you thousand times, salutation to you innumerable times; may salutation be to you; do not, do not kill.

ANUVAKA XXIX*

1. You are the envoy of Yama and Rudra both sent (here, in the form) having bloody mouth, being unknown on account of being covered by the blood, having the feet like the dog, the envoy of Yama - you run - as vulture, having good feathers - you enjoy the corpse.

ANUVAKA XXX*

1. O goddess of speech, which is this crying as a jackal; may that cry for my enemy; O Death, take that to the death; may that trouble by the trouble.

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* & 1. Expiations if the wolf is seen.
* & 1. Expiations if a vulture is seen.
* & 1. Expiations if a jackal is seen.

ANUVAKA XXXI*

1. Which attacking ram cries this speech being sent by someone or coming by his own will, may Indra and fire, being concordant with Brahman, make that speech auspicious for us.

ANUVAKA XXXII*

1. O long-faced and bad-jawed ! do not cry in our right side; if you speak in my right side, then destroy our enemies.

ANUVAKA XXXIII*

1. The owl has come in this way having golden eye and iron-mouth, the envoy of the demons (Raksases); O fire, destroy that from here.

ANUVAKA XXXIV*

1. Which you are speaking superhuman speeches, entering the beings, speak that for defeating our enemies; O Death, take them to the death; may they obtain trouble by the trouble; may the fire be concordant with the fire.

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* & 1. Expiations if an attacking ram is seen.

* & 1. Expiations if a she-ass or she-crow cries.

* & 1. Expiation if an owl reaches.

* & 1. Expiation if a man, possessed by the ghosts speaks.

ANUVAKA XXXV*

1. You fall here spreading your thighs, you shut again and again your left eye; may there not be any disease to anyone.

ANUVAKA XXXVI*

1. O worm, I kill you by (the help of) Atri, Kanva and Jamadagni; by the sacred knowledge of Visvavasu the king of the worms has been killed, also the old one (of the worms) has been killed, also the father, the mother (have died), and then also the fat ones, the little ones, the black ones, the white ones and the Asitikas (little-living ones) have been killed; all have been killed with the white ones.

ANUVAKA XXXVII*

1. Taking and killing that (enemy) I put that in the jaws of Yama like the cooked oblation; what is true, may this (speech) be like that; Khan, Phan, Mrasi (die being broken and destroyed).

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* & 1. Expiations if a vulture falls.

* & 1. Expiations if the worms fall in the oblation.

* & 1. Oblation for killing somebody by imprecation.

ANUVAKA XXXVIII*

1. I curse you by sacred knowledge, I curse you by the oath of the sacred knowledge; I see you by the cruel eyes of Bhrgus; I meditate you by the cruel mind of Angirases; I injure by the edge of the cruel weapon; O you named such fall beneath me.

ANUVAKA XXXIX*

1. O Simijavari-herb, trouble (the enemy), O herb, born on his bed trouble him on the bed; make him enter the mountains; kill there near the rays of the death; destroy that enemy, who hates us or whom we hate, in the time by which the sun rises in the east.

ANUVAKA XL*

1. Bhur, Bhuvaḥ, Suvar; Bhur, Bhuvas, Suvar; Bhur, Bhuvas, Suvar; from the earth may be performed, from the earth may be performed; from the earth may be performed; may happiness be in happiness (in us), may happiness be in happiness (in us), may happiness be in happiness (in us); obtainable thing has been obtained, obtainable thing has been obtained, obtainable thing has been obtained. E (O goddess) in us, in us may the light like the sun be.

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* & 1. Imprecation for killing the enemies.

* & 1. Simijavari-herb should be plucked in the cow-shed of him who is to be killed by imprecation.

* & 1. A Sama hymn to be uttered loudly.

ANUVAKA XLI*

1. The earth is the fuel; the fire burned that, that (earth) burned the fire; I burned that (earth), may that, being burnt, burn me (make me shine) with life, brilliance, splendour, prosperity, fame, brilliance of sacred knowledge, food etc., Hail !

2. The mid-region is the fuel; (1) the wind burned that; that burned the wind; I burned that; may that, being burnt, make me shine with life, brilliance, splendour, prosperity, fame, brilliance of sacred knowledge, food etc., Hail ! The heaven is the fuel; the sun burned that; (2) that burned the sun; I burned that; may that, being burnt, make me shine with life, brilliance, splendour, prosperity, fame, brilliance of sacred knowledge and food etc., Hail!

3. You are my fuel, related to Prajapati, destroyer of the enemies, killer of the enemy, Hail !

4. O fire, the lord of the rules, I will follow the rules; (3) may I do so; may that be increased. O wind, the lord of the rules, O Aditya, the lord of the rules, O Vratapati (lord of the rules), the ruling lord of the rules, I will follow the rules; may I do so; may that be increased.

5. The heaven is the fuel; the sun burned that; that burned the sun; I burned that; may that, being burnt, make me shine with life, brilliance (4), splendour, prosperity, fame, brilliance of sacred knowledge, food etc., Hail ! The mid-region is the fuel;

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* Offering of the Udumbara wood to the fire while making consecration.

1-3. Mantras for offering the Udumbara wood.

4. Invitation of the gods.

5. Repetitions of the first three Mantras.

the wind burned that; that burned the wind; I burned that; may that, being burnt, make me shine with life, brilliance, splendour, prosperity, fame ⟨5⟩, brilliance of sacred knowledge, food etc., Hail ! The earth is the fuel, the fire burned that; that burned the fire; I burned that; may that, being burnt, make me shine with life, brilliance, splendour, prosperity, fame, brilliance of sacred knowledge ⟨6⟩, food etc., Hail ! You are my fuel, related to Prajapati, destroyer of the enemies, killer of the enemies. O Aditya, lord of the rules, I followed the rules; I could follow that, that was increased for me. O wind, the lord of the rules, O fire, the lord of the rules, O Vratapati (lord of the rules), the ruling lord of the rules, I followed the rules; I could follow that, that was increased for me ⟨7⟩.

ANUVAKA XLII*

1. May the wind, living in the mid-region, blow being auspicious for us; may the sun shine being auspicious for us; may the days be auspicious for us; may the night be performed auspicious for us.

2. May the dawn come being auspicious for us; may the sun shine being auspicious for us; O well merciful Sarasvati, be auspicious and most wealful for us; may we not see any lack being in your view.

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* Benedictory Mantras to be uttered in the end taking some hot water in the hand.
(From 1 to 36).

3. (O earth!) you are the residence for Ida (food), all possess residence by you; may we become the possessors of the residences; may he become without residence, who hates us and whom we hate.

4. You are the firm-standing; may we become the possessors of the firm-standing; may we not be cut from the firm-standing; may he become without any firm-standing, who hates us and whom we hate.

5. O wind, bring the medicine, remove away the sin; you are the possessor of all the medicines; you move as the envoy of the gods.

6. These two winds blow from the ocean to the distant lands (1); may one bring us courage and may the other remove away whatever is sin.

7. O wind, which is that nectar put in your home, from that give us for living, from that put in us as medicine and from that carry greatness for us.

8. May the wind blow as medicine being auspicious and comfortable for our heart; may that increase our lives.

9. You are the home of Indra; I obtain you with cows, with horses and with that, whatever is ours.

10. I obtain Bhur (earth); I obtain Bhuvah (mid-region); I obtain Suvah (heaven); I obtain the wind; I obtain the untroubled god; I obtain the unbreakable stone; I obtain Brahma-Kosa (sheath of Brahman) of Prajapati; I obtain Brahman; I obtain Om.

11. May the mid-region be vast for us; (in that) may the fires and the mountains be great; by which welfare the wind makes welfare for me, by that may my inner welfare be.

12. May Prana-breath and the Apana-breath protect me from the death; May Prana and Apana not leave me.

13. May the fire put wisdom in me, offspring in me, brilliance in me; may Indra put wisdom in me, offspring in me, sense-organ in me; may the sun put wisdom in me, offspring in me and the shining in me (2).

14. O Asvins, protect us in the days and the nights by the propitiation and good fortune; may Mitra, Varuna, Aditi, sea, earth and heaven please me.

15. By the protection of Prajapati has been performed this wonderful (sacrifice), a friend, covered by the protection of Prajapati.

16. May Prajapati, the true and best increaser of the happiness and food, make you happy; may he make the wealth firm for destroying the evils.

17. Become the good protector of us, the praisers and the friends by your hundred protections.

18. The seers (in the form of) the good-feathered birds, favouring the wisdoms went to Indra begging - Remove away the darkness; fulfill the eye; set us free who are bound as treasure.

19. May the goddesses, waters be for our propitiation and drinking, may they flow being auspicious and destroyers of the troubles.

20. I ask the medicine from the waters which are able to grant choseable things and the residences of the moving ones.

21. May the waters and the plants be good friends of us; may they become bad friends of those who hate us and whom we hate.

22. O Waters, you are full of comforts; may you as such put us in the vigour for seeing the great beautiful ones.

23. What is your most auspicious elixir, make us share-holders of that like the wishing mothers.

24. May we obtain well that elixir by the residence of which you become pleased (4); O Waters, make us powerful to generate.

25. The earth is peaceful, it has become peaceful by the fire, may that destroy my sorrow being pierceful.

26. The mid-region is peaceful, that has become peaceful by the wind; may that destroy my sorrow being peaceful. The heaven is peaceful, that is peaceful by the sun; may that destroy my sorrow being peaceful.

27. The earth is the peace, the mid-region is the peace, the heaven is the peace, the quarters are the peace, the intermediate quarters are the peace, the fire is the peace, the wind is the peace, the sun is the peace, the moon is the peace, the stars are the peace, the waters are the peace, the plants are the peace, the cow is the peace, the goat is the peace, the horse is the peace, the man is the peace, Brahma is the peace, the Brahmans is the peace, the peace is the peace, may the peace be for me, the peace.

28. I make peace by that peace, the all-peace for my men and cattle; may the peace be for me, the peace.

29. May the prosperity, shyness, holding power, austerity, wisdom, firm-standing, faith, truth, religion – these stand following me when I stand; may not the prosperity, shyness, holding power, austerity, wisdom, firm-standing, faith, religion – these leave me.

30. May I stand up by life, by my own life, by the elixir of the plants and also by the power of the rain for the immortality.

31. May we see for hundred autumns that eye (orb of the sun), rising brilliantly, assigned by the gods; may we live for hundred autumns; may we be happy for hundred autumns, may we be delighted for hundred autumns, may we be for hundred autumns, may we hear for hundred autumns, may we speak well for hundred autumns, may we be not defeated for hundred autumns, may we be able to see the sun for long time.

32. May that sprinkling sun purify me, which has come from the great ocean from the midst of the waters, who is of red eyes and wise.

33. (O Veda!) you are the flowing of Brahman, you are the two pins of Brahman, you are the holding place of Brahman; by this Brahman this great earth has been held, by this great mid-region has been held; this held the great heaven full of the gods; may I hold that which I know; may the Veda not be forgotten by me.

34. May the wisdom and the thinking power enter me; for accepting the past and future may I live the whole span of life; may I live the whole span of life.

35. By these praising songs fulfill that which is our little (limb). O Indra, when you break the great clouds for the sake of the praisers, may then we be your great share-holders.

36. I have proclaimed Brahma ; may not that leave me[5].

Om Peace, Peace, Peace.

Salutation to the speech, which has been uttered; salutation to that speech which is yet unuttered; salutation to the speech, salutation to the lord of the speech (Vacaspati), salutation to the seers, the makers of the Mantras, the lords of the Mantras; may not the seers, the makers of the Mantras, the lords of the Mantras disobey me; may I not disobey the seers, the makers of the Mantra, the lords of the Mantras. May I speak the speech which is related to all the gods, auspicious, unbroken and dear to the gods. May the heaven be comfortable for me, may the earth be comfortable for me, may this all world be comfortable for me, may the moon and the sun be comfortable for me, may Brahman and Prajapati be comfortable for me. I will speak the matter, the world, the light, the austerity, Brahman and the truth. I spread this bed for that; may there be bed (shelter) for my offspring, cattle; may I become bed (shelter) for my cattle and offspring. May Prana-breath and Apana-breath protect me from the death; may Prana and Apana not leave me. I will think the honey, I will produce the honey, may I speak the honeyful (sweet) speech for the gods, well-hearing for the men (fathers); may the gods protect me as such; may the fathers also please me for the sake of beauty.

Om Peace ! Peace ! Peace !

PRAPATHAKA V

PRAPATHAKA V*1

ANUVAKA I*2

Auspicious for us...may that not leave us*3.

Om Peace ! Peace ! Peace !

1. The gods began a prosperous Satra (a great Soma-sacrifice or session) desirous of the fame. They said, "What fame comes to us first, may that be of all us together." Kuruksetra was their altar, Khandava was the right half of that; Turghna was the left half, Parinat was the hinder part, the Maru-country was the Utkara (anything dug out for throwing grass etc.) |1|. Of them the sacrifice of Visnu obtained the fame.

2. Visnu wished that very much (not to distribute among the gods); he escaped away with that; the gods followed him to check the fame; of him, being followed, the bow was born from the left and the arrows were born from the right; therefore, arrow and bow have pious birth, for they are born of the sacrifice |2|; many gods could not defeat Visnu, who was alone; therefore, many men, having no arrow and bow do not defeat one who has arrow and bow.

3. He laughed, 'many gods could not defeat me alone'; from him, laughing in pride, the brilliance ran away; the gods hided that in the plants; they became the Syamaka-plants having the

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*1. Brahmanas of the Mantras of the Prapathaka IV.
*2. An anecdote about the Pravargya.
*3. The last Anuvaka of the Prapathaka IV should be uttered for the propitiation.
1-6. The anecdote.

name Smayakas ('caused by the laughter') §3§; therefore, Smayakatva (etimological essence of Smayaka) is of the Smayaka-plants; therefore, a consecrated one should laugh covering his mouth by the hands for holding the brilliance.

4. He stood holding firmly his bow on the earth. Those white-ants spoke (to the gods), "We pray for the boon, we will perform this for you; wherever we dig, may we wet that by the waters; therefore, wherever the white-ants dig, they wet that by the waters §4§; for that is chosed by them; they ate even the rope of his (Visnu's) bow; his bow, going forcefully above cut and put his head above; that moved following the heaven and the earth; for it moved (Pravartata); hence there is the Pravargyatva (etimological essence) of the 'Pravargya'; for it fell making the noise 'Ghram', hence there is the Gharmatva of the Gharma; the semen (head) of a great one fell, hence there is the Mahaviratva of the Mahavira §5§; for the gods put it again, hence there is the Samrattva of the Samrat.

5. The gods took that cut (body) in three ways: the fire took that as Pratah-Savana (pressing of Soma in the morning); Indra as midday Savan; all-gods (Visvedevas) as third Savana. By that headless sacrifice the sacrificers could not obtain the benedictions, they could not win the heavenly world.

6. Those gods said to Asvins §6§, "You are the physicians; put this head of the sacrifice"; they replied, "We pray for the boon; make ourshare also here", they made this Asvina-Graha for them; they (Asvinas) put again this head of the sacrifice, which is the Pravargya. By that headful sacrifice the gods obtained the benedictions and won the heavenly world.

7. If one begins the Pravargya sacrifice, then he puts the head of the sacrifice; by that headful sacrifice the sacrificer obtains the benedictions and wins the heavenly world; for this cause this Pravargya sacrifice has Asvinas as chief ones.

ANUVAKA II*

1. One sacrifices the oblation for Savitr for impelling.

2. He sacrifices by taking (ghee etc.) four times; the cattle are four-footed; hence he obtains the cattle; four are the quarters; hence he becomes firm in the quarters.

3. The metres flew away from the gods, "we will not carry your oblations, having no share in them"; they (the gods) held for them this oblation-taking of the four times for invitatory verse (Puro'nuvakya) and sacrificeable verse (Yajya) (1), for the goddess and the Vasat-making (Hail); which he sacrifices taking (the oblation) four times, by that he pleases the metres; those (metres) being pleased, carry his oblations to the gods.

4. The speakers of the sacred knowledge discuss whether it is to be sacrificed in the house of a consecrated one or not. The consecrated one is, verily, the oblation; if one sacrifices, then he puts the sacrificer in the fire as the oblation; and if he does not sacrifices (2):-

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7. The importance of the Pravargya-sacrifice.

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* Brahmana-passages of the Mantras T.A. 4.2. (From 1 to 35).

5. Then the definition of the sacrifice is left; (therefore,) who should utter only Yajus-Mantra ; by this he does not put the sacrificer in the fire as the oblation, nor the definitions of the sacrifice is left.

6. The Gayatri thought the other metres crossed by it; the Vasat-making (god), reaching there cut the head of it; from that came forth the juice of two kinds; the half of that entered the earth and the other half entered the cattle. Which entered the earth [3], that became the Khadira tree (Acacia catechu); which entered the cattle, that became the goat. Which is the Abhri (digging instrument), made of the Khadira, that fulfills the head of the sacrifice, indeed, by the juice of the metres.

7. Which is of the Udumbara (Ficus Glomerata) — vigour, verily, is the Udumbara — that fulfills the head of the sacrifice, indeed, by the vigour which is of the Venu (bamboo) — brilliance, verily, is the Venu [4] — by the brilliance, indeed, that fulfills the head of the sacrifice. Which is of the Vikankata tree, by that he obtains the shining.

8. He takes the Abhri (digging instrument) (by the Mantra:) "by the impelling of the god Savitr", for the sake of impelling; he says, "by the arms of Asvins", for Asvins are the Adhvaryu-priests of the gods; he says, "by the hands of Pusan", for going (-capacity).

9. This is like the thunderbolt, which is this Abhri; he says,"you are Abhri, you are woman" for the peace [5].

10.He says, "for the gods, the makers of the Adhvara"; the sacrifice is, verily, the Adhvara, hence he says, verily, "for the gods, the makers of the sacrifice."

11. He says, "O Brahmanaspati, stand up"; he goes to obtain the head of the sacrifice by Brahman, indeed.

12. He says, "may Brahmanaspati come well"; he obtains the head of the sacrifice going first, indeed.

13. He says, "may the goddess speech come"; for the sacrifice is, verily, the speech.

14. He says, "for obtaining the manly Mahavira pot, the cooker of the five foods" (6); for the sacrifice is fivefold.

15. He says, "may the gods carry our sacrifice"; he makes the gods the leaders of the sacrifice.

16. He says, "may the goddesses heaven and earth assent me"; he fulfills the head of the sacrifice being assented by these.

17. He says, "may I prosper today, this is the head of the Makha"; the sacrifice is, verily, the Makha; hence he says, verily, "may I propper today, this is the head of the sacrifice."

18. He says, "I take you for the sacrifice, I put you on the head of the sacrifice"; he takes that decidedly (7).

19. He takes thrice; three are these worlds; he fulfills the head of the sacrifice for these worlds, verily. He takes silently at the fourth time; he fulfills the head of the sacrifice by the innumerable (objects).

20. He takes further from the pit; therefore, the pit is most merciful

21. He says, "you were this much before"; he fulfills the head of the sacrifice fully in this earth, indeed.

22. What is this ant-hill, that is, verily, the vigour, which the white-ants take out (8); which is the preparation of the fat of the white-ants; by that he obtains the vigour, the juice of the earth; and also the ear; for this is the ear of the earth, which is the ant-hill.

23. He becomes not deaf, who knows thus.

24. Indra raised the thunderbolt for Vrtra; wherever he showed bravery |9|, therever he (Vrtra) was not caught; he made effort near the Putikastamba (Caesalpinia Bonducella); he (Vrtra) was caught. He (Indra) said, "you kept my protection"; that is the Utikatva (etimological essence) of the Utikas (Putikas). What are the Utikas (Putika trees) they keep the protection of the sacrifice.

25. He says, "you are born of the fire, the semen of Prajapati"; he obtains that juice, verily, which entered the cattle |10|.

26. Five are the preparations; for the sacrifice is, verily, fivefold; he fulfills the head of that, whatever is this sacrifice.

27. If he prepares by the skin of the village-cattle, he troubles the village-cattle, he troubles the village-cattle; he prepares by the skin of the black antelope; he troubles, verily, the wild animals; therefore, among the born animals of the same time |11| the wild ones are less; for they have been troubled.

28. He fulfills in the place of the hairs, hence this (skin of black antelope) is pure for the sacrifice.

29. They come holding for destroying the Raksases (demons). Many men bring, by that they put honour in that. They put that on the sandy and encircled place for the sake of the peace.

30. He mixes with the hot waters |12|; i.e., he puts brilliance in that.

31. He says, "may the honey make you sweet"; i.e., he puts brilliance in that by Brahman.

32. If he touches by the village-pots, then he troubles the village-pots; he makes that with the Armakapala (old earth-vessels of the destroyed villages); these are not worth earning, so he troubles only these.

33. He makes that with the sugars for the firmness and for the propitiation.

34. He makes that with the hairs of the goat; this is the dear body of the fire; he makes that with its dear body, indeed, and also with the brilliance.

35. He makes that with the hairs of the skin of the black antelope; the sacrifice is, verily, the skin of the black antelope; he makes the sacrifice, indeed, with the sacrifice.

ANUVAKA III*

1. He makes in an encircled place for holding the brilliance of the sacred knowledge.

2. Making that he should not breathe; if he breathes while making that, he troubles the Pranas (breaths); he breathes moving in the side for the protection of his breaths.

3. One should not go between the Pravargya and the sun; if he goes between them, he may become of bad skin [1]; therefore, one should not be between them, for his own protection.

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* Preparation of the Mahavira-pot has been described in this Anuvaka with the details.

4. One should go by the bamboo; the bamboo is, verily, the brilliance; the Pravargya is (also) the brilliance; he increases the brilliance by the brilliance.

5. He says, "you are the head of the Makha"; the sacrifice is, verily, the Makha; this is the head of that, which is this Pravargya (2); so he says thus.

6. He says, "you are the feet of the sacrifice"; for these are the feet of the sacrifice; and (he says this) for the firm-standing.

7. He says, "I perform you by the Gayatri-verse"; he performs that by the verses.

8. He performs that by thrice giving; three are, verily, these worlds; for obtaining these worlds.

9. He performs by the verses (3); the verses are, verily, the vigour; he performs that by the vigour.

10. He makes the hole by the Yajus-Mantra for the opening.

11. He makes this much like the sacrificial mouth of Prajapati.

12. He makes this much like the articles of the sacrifice.

13. He makes this much; this much is the vigour in the person; like the power (he makes) (4).

14. He makes non-measurable for obtaining the non-measurable.

15. He makes round (like the neck) for holding.

16. He says, "be heated by the heat of the sun"; this is according to the Yajus-Mantra.

17. He heats by the excrements of the horse; the horse is, verily, related to Prajapati; (he does so) for equal cause.

18. He says, "you are the issue of the sprinkling horse"; that sun is, verily, the sprinkling horse; of him the metres are the issues {5}; he heats that by the metres.

19. He says, "for the shining, for the burning"; he puts the shining in it.

20. He becomes shined by Varuna and gone with Mitra for the peace.

21. He says, "I take you for the performance"; this is according to the Ysjus-Mantra.

22. He says, "may the god Savitr take you above"; he puts that above, which is caused by Savitr, with Brahman and with the gods.

23. He says, "fulfill the quarters being not contained on the earth" {6}; therefore, the fire shines in all the quarters.

24. He says, "stand up, be increased and stand firm above" for the firm-standing.

25. He is sufficient to become blind, who sees the Pravargya; so he says, "I see you by the eye of the sun" for the protection of the eye.

26. He says, "I see you for the straight, good and well-residing (places)"; this earth is straight; the mid-region is good and that heaven is well-residing {7}; the quarters are the prosperity; he makes these worlds for him; and also (he does so) for the firm-standing.

27. He says, "This I make firm that the son of that with the subject, cattle and brilliance of the sacred knowledge"; he makes firm with the subject, cattle and brilliance of the sacred knowledge.

28. He should say, "with the subject" for the ruling caste; he makes him firm with the subject, indeed; he should say, "with cattle"for the Vaisya caste; he makes him firm with the cattle, indeed.

29. The pot of the Asuras is not sprinkled {8}; he makes that sprinkled for the gods.

30. He sprinkles with the milk of the goat; this is the great milk, which is the milk of the goat; he sprinkles that by the great milk.

31. By the Yajus-Mantra for the peace.

32. He sprinkles with the metres; this is, verily, done by the metres; he sprinkles the metres with the metres.

33. He says, "sprinkle the speech", he obtains the speech; he says, "sprinkle the vigour", he obtains the vigour; he says, "sprinkle the oblation", he makes the oblation.

34. He says, "O god of infront, I hang you above"; this is according to the Yajus-Mantra.

ANUVAKA IV*

1. He says, "O Brahman, we perform the Pravargya; O Hotr (-priest), praise the Gharma"; who is the Hotr-priest, he is, verily, now Brhaspati; he performs the Pravargya addressing in this way for not being troubled himself.

2. He says, "I sprinkle you for Yama and for Makha"; these are the gods of this; he increases this by these (gods), indeed.

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* Use of the Mantras for placing the Mahavira. (From 1 to 43).

3. He sprinkles by the hot waters; (by this) he puts the brilliance in him (in the sacrificer) [1].

4. He sprinkles respectively; hence he puts brilliance in him respectively.

5. He sprinkles thrice; for the sacrifice is threefold (having three Savanas); and (he does so) for the purity.

6. The Hotr-priest repeats the saying for the killing of the Raksases.

7. He (does so) without taking the breath for the continuation of the life of the sacrificer.

8. He repeats the metres as the Gayatri (though) being (really) Tristups [2]; for the Prana-breath is related to the Gayatri-metre; hence he puts Prana, indeed, in the sacrificer.

9. He repeats (the metres) linked together; for the continuation of the Pranas (breaths) and the food etc. and also for killing the Raksases.

10. If he repeats the measured (metres), then he obtains the measured (objects); hence he repeats non-measured (metres) for obtaining non-measured (objects).

11. This is the head of the sacrifice [3], which is the Pravargya; the Munja-grasses are the vigour, which is the Veda of the Munja-grasses; by that one increases the head of the sacrifice as by the vigour.

12. He sacrifices the oblations for the breaths; hence he puts the Pranas in the sacrificer.

13. He sacrifices seven oblations; seven are, verily, the breaths of the head; hence he puts the breaths in the sacrificer.

14. He says, "may the god Savitr mix you with the honey" [4]; he mixes him with the brilliance.

15. By "protect the earth from the heat" he puts the gold for not making the earth much heated.

16. Which is the Pravargya-sacrifice, that is the head of the sacrifice; the fire is the all gods; burning the scattered Munja-grasses he puts (them beneath the Mahavira-pot); hence he puts the head of the sacrifice, verily, among the gods.

17. The fore-parts of the Munja-grasses (should not) be scattered; for they are in the place of the Darbha-grasses here.

18. He says, "you are the ray, you are the shining"; he puts in him the splendour and the brilliance of the sacred knowledge.

19. He says, "sit well, you are great", for it is great.

20. The speakers of the sacred knowledge say that same are the priests as in the Darsapurnamasa-sacrifices, then why the Hotr-priest does not utter benedictions for the sacrificer. (In reply they find that) some sacrifices have the benedictions in the beginning and some have the benedictions in the following parts.

21. What Yajus-Mantras he says, "not injurable in the east"; (by those) the sacrificer obtains the benedictions, indeed, from the head (the Pravargya).

22. He mentioned life in the east, offspring in the south, breath in the west, ear in the north, holding above; (by these) he puts the breaths in his favour.

23. He is able to be mad, whom they move in the quarters (?); hence by "you are the pervading of Manu (men), having many sons" he touches the earth; this earth is, verily, the pervading of Manu (men), having many sons; he stands firm in this earth not to be mad.

24. He says, "be well enjoyable for me; do not, do not kill" for non-violance.

25. He says, "you are collected, you are collected well"; (by this) he puts the worship, indeed, in him.

26. Which is the Pravargya-sacrifice, that is the head of the sacrifice. That sun is, verily, the Pravargya; Maruts are the rays of that {8}. He says, "Hail for Maruts, be spread all over"; (by this) he makes the sun pervade all over with the rays. Therefore, that is pervading in that world with the rays. Therefore, the king is pervading with the subject. Therefore, the chief of the village is pervading with the co-born ones.

27. For, the shining of the burnt fire reached to the Vikankata tree; so, what are the encirclings of the Vikankata tree, (by those) he obtains the shining.

28. These (encirclings) are twelve {9}; for there are twelve months in a year; he obtains, indeed, the year.

29. Some say that there is a thirteenth month; which is the thirteenth encirclings, by that he obtains the thirteenth months.

30. He says, "you are the inner holder of the mid-region" for the discrimination.

31. Saying, "protect the heaven from the heat" he puts the gold above for not making that heaven much heated.

32. He says, "O able one, you hold the bow and the arrows" {10}; (by this) he praises this.

33. Saying, "you are related to the Gayatri, Tristup and Jagati metres" he takes the fan; he takes these by the metres.

34. He fans saying, "honey, honey"; Prana (breath) is, verily, the honey; he puts the Prana in the sacrificer.

35. They move thrice round that; for the Prana (breath) is threefold.

36. They move thrice round that; for the sacrifice is threefold §11§; and also (they do so) for the killing of the Raksases (demons).

37. They move thrice again round that; six movings become performed; six are, verily, the seasons; they stand firmly in the seasons.

38. He, who attacks the dear body of the Gharma, becomes of bad skin. He attacks the dear body of this who, after making three rounds makes the fourth round. Rajani, the lord of the cruel (priests) attacked this (in this way) §12§; then he became of bad skin; therefore, after the third round one should not make the fourth one for his protection.

39. Pranas (breaths) are, verily, the fans.

40. They fan separately for not making the non-seperation of the Pranas (breaths).

41. They fan sitting variously; hence they stand firm in the quarters.

42. They fan above for obtaining well the heavenly world.

43. They fan all round; hence this wind blows all round.

ANUVAKA V*

1. He says, "may the fire, with Vasus, make you shine in the east by the Gayatri metre"; the fire, indeed, makes him shine in the east with Vasus by the Gayatri metre.

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* Use of the Mantras of the Prapathaka IV.

2. He says, "may Indra, with Rudras, make you shine in the south by the Tristup-metre"; Indra, indeed, with Rudras, make him shine by the Tristup metre. He says, "may you make me shine being shined"; he asks the benediction in this way. He says, "may Varuna, with Adityas, make you shine in the west by the Jagati-metre"; Varuna, indeed, with Adityas makes him shine in the west by the Jagati-metre (1). He says, "may you make me shine being shined"; he asks the benediction in this way. He says, "may the heavenly Maruta, with Maruts, make you shine in the north by the Anustup-metre", the heavenly Maruta, with Maruts, indeed, makes him shine in the north by the Anustup-metre. He says, "may you make me shine being shined"; he asks the benediction in this way. He says, "may Brhaspati, with all-gods (Visvedevas), make you shine above by the Pankti-metre". Brhaspati, with all-gods (Visvedevas), indeed, makes him shine above by the Pankti-metre. He says, "may you make me shine being shined"; he asks benediction in this way (2).

3. He says, "O god, Gharma, you are shining among the gods"; for this is shining in the gods. He says, "may I be shining among the men"; he, indeed, shines among the men.

4. He says, "you are among the gods emperor, shining, full of life, brilliant and having the splendour of the sacred knowledge"; for this is shining, full of life, brilliant and having the splendour of the sacred knowledge among the gods. He says, "may I become shining, full of life, brilliant and having the splendour of the sacred knowledge among the men"; he becomes, indeed, shining, full of life, brilliant and having the splendour of the sacred knowledge among the men.

5. He says, "you are bhe shining, put the shining in me, (yea) the shining in me"; (by this) he asks this benediction.

6. If he says, "O Gharma, you are shining"without making him shine by these Yajus-Mantras, then the Adhvaryu becomes not shining and also the sacrificer becomes not shining. If he says, "O Gharma, you are shining" making him shine by these Yajusa-Mantras; then the Adhvaryu-priest becomes shining, and also the sacrificer becomes shining (3).

ANUVAKA VI

1. Which is this Pravargya, that is the head of the sacrifice, the neck are the Upasad (-sacrifices); he begins (puts milk in the hot ghee) the Pravargya before the Upasads; hence he puts the head on the necks.

2. He puts the milk in the hot ghee thrice; three are these worlds; he obtains the head of the sacrifice from these worlds.

3. Six become performed; six are, verily, the seasons(1); he obtains the head of the sacrifice from the seasons.

4. He puts the ghee in the hot milk twelve times; twelve are the months in a year; he obtains the head of the sacrifice from the year.

5. Twenty-four become performed; twenty-four are the half months in a year; he obtains the head of the sacrifice from the half-months.

6. And some say that only once should be poured the milk in the hot ghee; for one is the head (2).

7. He performs the Pravargya (pours) the milk in the hot ghee) in the Agnistoma-sacrifice. Whatever is the Agnistoma, that is the sacrifice; hence he puts the head of that whatever is the sacrifice.

8. One should not perform the Pravargya in the Ukthya; progeny and cattle are the Ukthyas; if he performs the Pravargya in the Ukthya, he burns the progeny and cattle of the sacrificer.

9. He performs the Pravargya in Visvajit and Sarvaprstha sacrifices (3); the Prsthas destroy the non-destroyed (sins); by the Prsthas, verily, he obtains the fruit of the Pravargya for him destroying the non-destroyed (sins).

10. He says, "I have seen the protector"; the Prana is, verily, the protector; he spreads the Prana in the progeny.

11. He says, "I have seen the protector"; that is, verily, the protector; he protects these subjects; he makes that sun protector of the subjects.

12. He says, "non-destroyable"(4); for that is not destroyed.

13. He says, "moving in the ways infront and backward", for this (sun) moves infront and backward.

14. He says, "that (protects the subjects), gathered or gone in different places"; for this (sun) protects the subjects, gathered or gone in different places.

15. He says, "that comes again and again in the worlds"; for this (sun) comes again and again in the worlds.

16. He says, "you protected here by Madhu and Madhvi; Madhu and Madhuci"; (by this) he makes the two months of the spring for him.

17. He says, "the fire has gone with the fire" (5); (by this) he makes the two months of the summer season for him.

18. He says, "the fire has gone with the fire"; for this fire (Mahavira) goes with the fire (sun).

19. He says, "Hail ! the fire has gone with the heat"; it has been said before (about this), by this next he praises.

20. He says, "you shine as the holder of the heaven, the region, the holder of the earth"; (by this) he makes the two months of the rainy season for him.

21. He says, "(I see you) for the heart, for the mind", (by this) he makes the two months of the autumn for him (6).

22. He says, "give the sacrificings among the gods in the heaven"; by the sacrificings, verily, he holds together these worlds.

23. He says, "O lord of all the earths"; (by this) he makes the two months of the dewy season for him.

24. He says, "O Gharma, you are famous in the gods; protect the gods"; (by this) he makes the two months of the winter season for him.

25. He says, "grant us the speech, which is born of the austerity, "going to the gods"; which is the pure speech, that is born of the austerity; he obtains that, indeed (7).

26. He says, "the womb of the gods"; for this is the womb of the gods.

27. He says, "the father of the men"; the subjects are the men; which is the Pravargya, that is the father of them; therefore, he says thus.

28. He says, "the lord of the subjects"; for this is the lord of the subjects.

29. He says, "the wisdom of the poets" (8); for this is the wisdom of the subjects.

30. He says, "this god has done effort with the god Savitr and shined with the sun"; he praises that sun and this Pravargya.

31. He says, "O Gharma, you are the giver of life and brilliance to us"; he asks this benediction.

32. He says, "you are our father; impell us as a father"; it impells him, indeed.

33. Nine are, verily, these Avakasas (Mantras); the tenth is for the wife; nine are, verily, the Pranas (breaths); the navel is the tenth; he puts the breaths in the sacrificer; and the Virat-Mantra is of ten syllables; the food is the Virat; he obtains the food etc.by the Virat, indeed.

34. The head of the sacrifice was cut; the gods put that by the sacrificings; the priest see; this is, verily, the sacrificings; by the sacrificings, verily, he puts the head of the sacrifice (10).

35. They see shiningly; for Prajapati created the offsprings from the shining; (he does so) for the creation of the offsprings.

36. They see shiningly; for Parjanya (rain god) rains by the shining; (by doing so) Parjanya becomes desirous of raining and the offsprings increase.

37. They see shiningly, for the shining is the brilliance of the sacred knowledge; they become full of the brilliance of the sacred knowledge (11).

38. They see readingly; they go to the whole span of the life.

39. The wife should not see; if she sees, she gives birth and (the Mahavira) burns that born one; if she does not see, she does and not give birth and (the Mahavira) does not kill the born one; hence he says the Yajus-Mantras covering her (by anything); she gives birth and (the Mahavira) does not kill the born one of her.

40. One says, "may I make sexual intercourse full of the form-making god"; by the intercourse, verily, the offsprings are born.

ANUVAKA VII

1. Saying, "by the impelling of the god Savitr I take you" he takes the girdle for the impelling. He says, "by the arms of Asvinas; for Asvins are the Adhvaryu-priests of the gods. He says, "by the hands of Pusan" for the going (-capacity).

2. He says, "I take you, you are the girdle of Aditi" for making the use of the Yajus-Mantras.

3. He says, "O Ida, come; O Aditi, come; O Sarasvati, come"; these are, verily, her divine names; by the divine names he calls her.

4. He says, "O that.....come; O that.....come; O that..... come;" these are the names of this given by the men [1]; he calls her by the names given by the men.

5. Six are performed; six are, verily, the seasons; he calls her by the seasons.

6. He says, "you are the turban for Aditi"; this is according to the Yajus-Mantra.

7. He says, "you, the son of Ida, are the wind"; for the calf is related to the god wind.

8. He says, "May Pusan release you"; for the cattle are related to the god Pusan {2}; he makes them released by their own god.

9. He says, "for Asvinas, cause to swell milk"; Asvinas are, verily, the physicians of the gods; he makes them, indeed, physician for him.

10. He says, "which is your sleeping udder", (by this) he praises that (cow).

11. He says, "O calf, leave the Gharma, protect the Gharma, leave for the Gharma"; this is similar to the saying, "give to him".

12. He says, "May Brhaspati go to you {3}; Brhaspati is, verily, Brahman of the gods; he goes to her (cow) with Brahman, indeed.

13. He says, "you are donators, you are worth sucking"; (by this) he makes them sacrificeable.

14. He says, "separated by the blood" for the discrimination.

15. He says, "cause to swell milk for Asvinas, cause to swell milk for Sarasvati, cause to swell milk for Pusan; cause to swell milk for Brhaspati"; he causes, verily, to swell these gods.

16. He says, "cause to swell for Indra, cause to swell for Indra"; (by this) he increases Indra by his share.

17. He says twice for Indra {4}; hence Indra is the great share-holder among the gods.

18. Saying, "you are of Gayatri-metre, of Tristup-metre, of Jagati-metre" he takes the Sapha and Upayama woods; he takes these, indeed, by the metres.

19. He says, "come to me with the part of the vigour"; he makes, indeed, his share of the vigour.

20. Asvinas had said, verily, while putting the head of the sacrifice, "the Vasat (Hail) should be made for us first"; hence he says, "O Indra and Asvinas, drink this sweet honey"; he makes, indeed, Vasat (Hail) for Asvinas first and increases Asvinas by the share [5].

21. He says, "O Vasus, sacrifice, Vat (Hail!)"; he increases Vasus by the share.

22. If he makes Vasat (Hail), his Vasat may become without essence; if he does not make Vasat, then the Raksases may destroy the sacrifice; so he says Vat; i.e., he makes Vasat imperceptibly; hence his Vasat does not become without essence and nor the Raksases destroy the sacrifice [6].

23. He says, "Hail ! I sacrifice you for the ray of the sun that causes the rain"; which is his pious ray, that is the causer of the rain; he sacrifices this for that.

24. He says, "you are the sweet oblation", (by this) he makes that sweet.

25. He says, "heat even the heat of the sun"; this is according to the Yajus-Mantra.

26. He says, "I take by the heaven and earth"; he takes that, indeed, by the heaven and the earth [7].

27. He says, "I raise you by the mid-region"; he raises, indeed, by the mid-region; no man is able to hold that.

28. He says, "may I become able to hold you being assented by the gods and the fathers"; he holds, indeed, being assented by the gods and the fathers.

29. He makes that improsperous who performs the Pravargya in the west and offers the oblations in the east; hence he says, "you are brilliance, follow the brilliance"; he puts brilliance in this.

30. He says, for non-violence, "O touching the heaven do not kill that; touching the mid-region do not kill that; touching the earth do not kill that" [8].

31. He says, "you are the paradise, grant me the paradise, grant me the heaven, protect me from the heaven"; (by this) he asks the benediction.

32. Which is the Pravargya, that is the head of the sacrifice; the wind is the self; he says taking the names of the wind; hence he puts in himself the head of the sacrifice.

33. He utters without taking breath for the continuation of the breath.

34. He says five (Mantras) [9]; the sacrifice is, verily, fivefold; whatever is the sacrifice, he puts the head of that.

35. He says, "Hail for you O fire, accompanied with Vasus!" that sun is, verily, the fire, accompanied with Vasus; for him he sacrifices this.

36. He says, "Hail for you, Soma, accompanied with Rudras"; the moon is, verily, Soma, accompanied with Rudras; for him he sacrifices this. He says, "Hail for you, Varuna, accompanied with Adityas [10]"; in the waters, verily, Varuna is accompanied with Adityas; he sacrifices for him by this. He says, "Hail for you, Brhaspati, accompanied with Visvedevas"; Brhaspati is, verily,

Brahman of the gods; he sacrifices for Brahman by this.

37. He says, "Hails for you, Savitr, accompanied with Rbhus, pervading one and lord"; the year is, verily, Savitr, accompanied with Rbhus, pervading one and lord; he sacrifices this for him.

38. He says, "Hail for you, Yama, accompanied with Angirases and fathers"; the breath, verily, is Yama, accompanied with Angirases and fathers (11); he sacrifices this for him.

39. For these gods he sacrifices this.

40. Ten become performed; Virat-Mantra is of ten syllables; the food is the Virat; by the Virat he obtains the food etc.

41. The gods went to the heavenly world by the sacrificed Purodasa-oblations, that is the Rauhinatva (etimological sense, ascending) of the Rauhinas. What are the Rauhinas (the sacrificed Purodasas); by those the sacrificer goes to the heavenly world.

42. He says, "may the light of the day be connected with the impelling (of the sun); the good light of the lights; Hail ! may the light of the night be connected with the impelling (of the moon); the good light of the lights; Hail !" By this he holds that sun above by the day and below by the night; therefore, that sun has been held in that heaven by the days and the nights (12).

ANUVAKA VIII

1. He says, "All the good-wishes are (in Brahman), sitting in the south"; (by this) he pleases all the gods; and also protects him from all the faults.

2. He says, "he worshipped all the gods here"; he increases all the gods by the shares.

3. He says, "O Asvinas, drink this sweet Gharma, of which Hail has been done"; he increases Asvinas by the share.

4. He says, "Hail for the fire, the sacrificeable one! May there propitiation be by the Yajus-Mantra"; (by this) he mingles that indeed, and makes that oblation, indeed [1].

5. He says, "O Asvinas, drink this sweet Gharma (milk mingled with ghee), which is good to the heart; (protect us) by your shining protections (in this sacrificing) day"; (by this) he increases Asvinas by the share.

6. He says, "May the heaven and the earth assent you" for the assent.

7. He says, "Hail for Indra, Vat (Hail);" for it is sacrificed first for Indra.

8. After calling he says, "make sacrifice of the Gharma"; he sacrifices making Vasat (Hail) for killing the Raksases (demons).

9. He says, "Asvinas drank the Gharma" [2]; about this it has been said before; by the next one he praises.

10. He said, "the heaven and the earth assented you" for the assent.

11. He says, "that thing is as Vat (Hail); salutation to the heaven, salutation to the earth"; this is according to the Yajus-Mantra.

12. He says, "put this sacrifice in the heaven, (yea) in the heaven put this sacrifice"; he makes him go to the heavenly world.

13. He says, "go to the heaven, go to the mid-region, go to the earth"; he makes him firm in these worlds, indeed.

14. He says, "go to the five quarters (3)"; (by this) he makes him firm in the quarters. He says, "Go to the gods, drinkers of the Gharma, go to the fathers, drinkers of the Gharma"; he makes him firm in both worlds, indeed.

15. Which increases, (by that) Parjanya (rain-god) becomes desirous to rain; therefore, increasing one is pious.

16. Which increases in the east, that is of the gods; which increases in the south, that is of the fathers (4); which increases in the west, that is of the men; which increases in the north, that is of Rudras.

17. He increases between the east and the north; (by that) he makes (this sacrifice) for the gods.

18. He increases in all the sub-quarters; all the quarters become increased.

19. He increases within the encircling (5) for not falling of the brilliance.

20. He says, "be increased for the food, be increased for the vigour; (by this) he puts the food and the vigour in the sacrificer.

21. He says, "be increased for the sacrificer"; he asks this benediction for the sacrificer.

22. He says, "be increased for my greatness"; he asks this benediction for himself.

23. He says, "(I sacrifice) you for the brilliance, for the shining, for the senses, for the prosperity", this is according to the Yajus-Mantra.

24. He says, "you are the holder, may you become my good holder; put the brilliance of the sacred knowledge in me" [6]; he puts Brahman in him, indeed.

25. He says, "may the wind not move you".

26. If he wishes to bewitch, he should say for him, whom he hates, "I seat you in his breath; go useless with him"; whomever he hates, makes him go useless with this.

27. He says, "Hail for Pusan, the destroyer of the enemies", whatever are the gods share holders of the sacrifice; he sacrifices this for them.

28. He says, "Hail for the stones"; whatever are the speeches in the mid-region, by those he sacrifices this.

29. He says, "Hail for the promoting ones"; the breaths are, verily, the promoting gods; he sacrifices this for them.

30. He says, "Hail for the heaven and the earth", he sacrifices this for the heaven and the earth.

31. He says, "Hail for the fathers, the drinkers of the Gharma"; whoever are the sacrificers, they are the fathers, the drinkers of the Gharma; he sacrifices this for them [8].

32. He says, "Hail for Rudra, the Chief Rudra"; he increases Rudra, indeed, by the share.

33. He anoints all round; makes away cruel Rudra from all round.

34. He makes away (Rudra) in the north; this is the quarter of Rudra; he makes away Rudra in his own quarter.

35. He touches the water for the purity.

36. He does not see; if he sees (9), his eye may be destroyed; therefore, he should not see.

37. He says, "you have fulfilled (my desires); protect me from the day and the night; this is, O fire, your fuel; be increased by that; give me life; make me full of brilliance"; (by this) he puts in him, indeed, life and brilliance. He says, "you have fulfilled (my desires); protect me from the night and the day; this is, O fire, your fuel; be increased by that; give me life; make me full of brilliance"; (by this) he puts in him, indeed, life and brilliance.

38. He says, "the fire is the light; the light is the fire, Hail ! The sun is the light; the light is the sun, Hail !" This is according to the Yajus-Mantra.

39. The speakers of the sacred knowledge discuss whether Agnihotra should be performed or not (10); if one sacrifices by the Yajus-Mantra, then he sacrifices unlike the past; and if he does not sacrifice, then the fire may become defeated; by "Bhuh, Svaha" he should sacrifice; hence he sacrifices like the past and the fire is also not defeated.

40. He says, "the oblation, the sweet oblation has been sacrificed"; (by this) he makes that sweet.

41. He says, "in the most lordly fire"; the breath is, verily, the most lordly fire; he sacrifices this in the breath, the most lordly fire.

42. He says, "you are my father, do not, do not kill" for the non-violance.

43. He says, "O good Gharma, I have seen your (essence, the essence of one) full of honey, full of food, full of corn"; (by this) he asks this benediction.

44. He says, "may we enjoy you full of Svadha (food); do not, do not kill" for the non-violance.

45. They become without brilliance, who sacrifice by the Pravargya; they enjoy; (by that) they put the brilliance in themselves ‖12‖.

46. One should not eat meat for one year, he should not go to the woman; should not drink by the earthly vessels; his son should not drink his left water; (in this way) he sharpens the brilliance.

47. The gods and the Asuras (demons) were equipped for the battle; the gods, wishing the victory, put Brahman in Vibhrat (shining), the son of the sun; he protected all that is readable in the day by this consecration; therefore, this consecration should be performed; for the protection of the brilliance; therefore, these Yajus-Mantras are of Vibhrat, the son of the sun.

48. By "Hail for you, the rays of the sun" he seats together (fills) in the morning and by "Hail for you, the stars" he (does so) in the evening. These are the gods of these; by those he increases this ‖13‖.

ANUVAKA IX

1. By "O Gharma, what is your sorrow in the heaven" he sacrifices oblations thrice; by the metres, verily, he destroys the sorrow from these worlds.

2. He sacrifices first holding upto this (face), then up to this (navel) and then up to this (knee); three are, verily, these worlds; from these worlds he makes the sorrow away.

3. He says, "the assent for us today" for obtaining the assent.

4. He says, "to you, the protector of the heaven"; by the heaven, indeed, these worlds are held.

5. He says, "to you, the protector of Brahman" (1); in these worlds, indeed, the subjects are held.

6. He says, "to you, the protector of the breath"; the breaths are held, indeed, in the subjects.

7. Which is this Pravargya, that is the head of the sacrifice; that sun, verily, is the Pravargya; if one makes that (Pravargya) in the south, west and north, then the head of the sacrifice becomes destroyed wickedly; hence he puts that in the east; he puts the head of the sacrifice in the east (straightly(2)); he puts in the east, hence this sun rises in the east.

8. He brings the Sapha and Upayame woods, fans and the Dhrstis (fire-taking objects); by this he makes the (Pravargya) accompanied with the body, which is accompanied with the soul.

9. He, who knows thus, becomes accompanied with the soul in that world.

10. Those are made of the Udumbara wood; Udumbara is, verily, the vigour; he obtains the vigour, indeed.

11. Following, verily, the way (3). The Raksases (demons) destroy the sacrifice; hence the Prastotr-priest follows with the Samans; for the Saman is the destroyer of the Raksases; (he does so) for destroying the Raksases.

12. He reads the Nidhana (the last part of the fivefold Saman) thrice; three are, verily, these worlds; for these worlds, indeed, he destroys the Raksases.

13. Every person repeats the Nidhana (Saman); for every person is the protector; (this is) for destroying the Raksases[4].

14. If he dismisses on the earth, he makes the earth sorrowful; if in the waters, he makes the waters sorrowful; if in the plants, he makes the plants sorrowful; if in the vegetables, he makes the vegetables sorrowful; hence he dismisses putting the gold; for the gold is nectar [5]; he makes that firm in the nectar, indeed.

15. Saying "you are the beauty of the propitiation" he makes a round sprinkling ; for the fire is, verily, threefold; whatever is the fire, of that he destroys the sorrow.

16. He makes round thrice again; six become performed; six are, verily, the seasons; he destroys the sorrow of this by the seasons, indeed.

17. He says, "the quadrangular (altar) is the navel of Rta (Settled Order)" [6]; this earth is, verily, the Rta; of that earth this Pravargya is, verily, the navel; therefore, he says thus.

18. He says, "you are the seat, full of all life"; for this earth is the seat.

19. He says, "we have put away the haters and wicked ones" for destroying the enemies.

20. Saying "O Gharma, this is your food, this is your fulfilling" he fills with the curd mingled with honey; the food etc. and curd are, verily, the vigour; he increases that by the vigour and the food etc.[7].

21. He, who knows this, becomes satisfied.

22. He says, "you are the divine Gandharva named Ranti"; by this form of the Mantra he clears the greatness and the good relation of the Pravargya.

23. He says, "May I be connected with life, with breath"; he asks this benediction, indeed.

24. He says, "he has been destroyed who hates us and whom we hate"; this is, indeed, the bewitching of this.

25. He says, "the sprinkling and destroying one has shouted"; for this is the sprinkling one (8), sprinkling and destroying one.

26. He says, "the observeable like Mitra", by this he praises this.

27. He says, "you are the knower, the cause of the ocean"; he makes that go to its cause, indeed.

28. He says, "may salutation be to you; do not, do not kill" for the non-violence.

29. He says, "to Visvavasu, the Soma-stealing Gandharva"; whatever of this sacrifice is left, that becomes fulfilled by this.

30. He says, "may Visvavasu tell us that all" (9); it has been said before; by the next one he praises.

31. He says, "impelling our wisdoms may he protect our wisdoms"; by this he makes the seasons for him.

32. He says, "the Gandharva said about the nectar of these"; the breaths are, verily, the nectars; he makes breaths, indeed, for him.

33. He says, "O god Gharma, this you obtained the gods"; for he goes to the gods being the god.

34. He says, "this I obtained the men" (10); for this goes to the men being man.

35. While dismissing the Pravargya he is able to dismiss the offspring, cattle, drinking of Soma; hence he says, "may Soma-drinking come to me with the offspring, wealth and nourishing"; (by this) he puts in himself the offspring, the cattle and the drinking of Soma.

36. He says, "may the waters and the plants be good friends to us"; he asks, indeed, this benediction.

37. He says, "may they become bad friends to those who hate me and whom we hate"; this is, verily, the bewitching of this.

38. He, who dismisses the Pravargya, he falls from the heavenly world; hence after coming he sacrifices again in the house-hold fire by "above, that wonderful", the Rcas related to the sun; the household fire is, verily, this world; he becomes firm in this world; that sun is, verily, the heavenly world; what are the Rcas of the sun, by that he goes to the heavenly world (10).

ANUVAKA X

1. The gods milked from Prajapati, (the cow) this white milk (Pravargya-sacrifice). That was not various (enough) for them. The fire made that various. They became the white Samans; what drops fell from them they became the white Yajuses; These are, verily, of the white Samans. Of these two, one is the milk of the Samans and the next is dear to the gods. Which is the milk of the cow (1), that is the milk of the Samans. Which is the milk of the goat, that is the milk of the gods. Therefore, where they perform by the Yajuses, there they perform by the milk. In this way they increase Prajapati and gods by the milk and food etc.

2. He, verily, enjoys (the fruits of) Pravargya perceptibly, who knowing thus pours the milk in the hot ghee (i.e., performs the Pravargya sacrifice).

3. One should dismiss in the Uttaravedi (northern altar) for him who is desirous of the brilliance; fort the Uttaravedi is, verily, the brilliance (2); Pravargya is (also) the brilliance; hence he increases the brilliance by the brilliance.

4. One should dismiss in the Uttaravedi for him, who is desirous of the food; for the Pravargya is, verily, the head of the sacrifice; the Uttaravedi is the mouth; he puts the mouth together for food etc.; he becomes, indeed, the enjoyer of the food.

5. When around the dismissed (articles of the Pravargya sacrifice the birds sit, in that year the birds sit around (the corpses of) the offsprings (3); therefore, he should dismiss only in the Uttaravedi.

6. One should dismiss in the east or in the west (of the Uttaravedi); for this light rises from the east and that sits in the west; hence he dismisses that in its own cause.

7. He should dismiss that in the waters; for this light rose from the midst of the waters; the Pravargya is also light; he puts that firm in its own light (4).

8. One should dismiss in that quarter, in which he lives, whom he hates; that is the fire Vaisvanara (related to all men), which is this Pravargya; by the fire Vaisvanara he moves (burns) him.

9. One should dismiss in the branch of the Udumbara tree; the Udumbara is, verily, the vigour; the food is the breath; the Gharma is the burning (5). He says, "this I burn even the breath of that, the son of that"; by the burning he burns even the breath of him; he obtains sorrow at once.

10. One should dismiss in a place where the Darbha-grasses are surrounded by the continuous white-ants for him who is desirous of the rain. These Darbha-grasses are, verily, the unbroken flow of the waters; that sun showers the rain from above (if one dismisses)

here. That sun, verily, gives the rain for him; those waters go by the settled lands (6).

ANUVAKA XI

1. When this (Pravargya) is being fulfilled, then this is Prajapati; when this is fulfilled, then this is Samrat; when milk is poured in the hot water, then this is Gharma; when this is dismissed, then this is Mahavira; which is the Pravargya that is the sun; he made these names.

2. Who knows thus, people know his name.

3. The speakers of the sacred knowledge discuss (1); who calls by the real name of a prosperous one, he wishes the trouble of his good deeds. They wish the trouble of his good deeds, who know thus. Therefore, a learned one should call this 'Gharma' in the day and 'Samrat' in the night; these are the dear, bodies of (2) this; these are the dear names of this; by the dear body, indeed and by the dear name he increases this; his vast fame goes before him in the man.

4. The Gayatri (-metre) ran away from the gods; by the Pravargya, indeed, the gods became able to search it; by the Pravargya they obtained it. He, who performs the Pravargya twenty-four times, becomes able to follow the Gayatri, obtains the Gayatri, while going to the gathering of men, his fame goes before him.

5. While sitting well this (Pravargya) is called Vaisvadeva (3); while the milk is poured in the hot ghee, then this is Vasus; this is Soma while being scattered; this is Asvinas while milk is carried; this is Maruta being boiled; this is Pausna

when it goes above (while boiling); this is Sarasvata when it goes above the pot; this is Maitra Sara, when it is taken; this is Teja and Vayu while being lifted; this is Prajapati, while this is being brought; being sacrificed and after the sacrificing this is Vac(4). Which is the Pravargya, that is, verily, that sun; he made these names.

6. Who knows thus, people know his name.

7. The speakers of the sacred knowledge discuss: why this is eaten when the earthly oblation is not eaten; in reply to this one should say that this is Vac (speech); hence he puts the speech in the speech (5) and therefore, one eats it.

8. Which is the Pravargya, that is, verily, twelvefold Prajapati; what Mantras are before the Avakasa-Mantras, by those he created the offsprings; by the Avakasa-Mantras he created the gods and the Asuras (demons); what Mantras are after the Avakasas, by them he created the food; this is Prajapati; this (Pravargya) is, verily, Prajapati (6).

ANUVAKA XII

1. This (Pravargya) is performed being Savitr in the first day; by that this obtains the desires. When in the second day this is performed, then this goes to the gods being fire. When this is performed in the third day, then this goes to the breaths being the wind. When this is performed in the fourth day, then this goes to the rays being sun. When this is performed in the fifth day, then this goes to the stars being moon (1). When this is performed in the sixth day, then this goes to the year being

season. When this is performed in the seventh day, then this goes to the Sakvari hymn being disposer. When this is performed in the eighth day, then this goes to the Gayatri (-metre) being Brhaspati. When this is pefformed in the ninth day, then this goes these threefold worlds being Mitra. When this is performed in the tenth day, then this goes to the Virat (-metre) being Varuna (2). When this is performed in the eleventh day, then this goes to the Tristup (-metre) being Indra. When this is pefformed in the twelfth day, then this goes to the pressing of Soma being Soma.

2. For, this is performed before the Upasad (-sacrifices), hence this goes above from here heating those worlds. For, this is performed after the Upasads, hence this goes from there heating those worlds.

3. He, who knows thus, shines, indeed.

Auspicious to us ..... may that not leave us.

Om Peace ! Peace ! Peace !

PRAPATHAKA VI

PRAPATHAKA VI*

ANUVAKA I*1

Harih Om.

I sprinkle well offspring, life and wealth for you by the Yajuss-Mantra.

Om Peace ! Peace ! Peace !

1. Make pleased by oblation Yama, the king, the son of the sun, the going place of the men, discriminating the good men and observing the paths of many.

2. (O dead one), this cloth has come for you at first.

3. Put off that cloth which you wore before; remember what sacrificial rite you have stored up and the Daksina (sacrificial fee), which you have given to your brothers.

4. I yoke these fires (bulls) to carry your (body beloved as) the breath, by whom you may go to the place of Yama or the place of the sacred ones.

5. May Pusan, the knower, one whose cattle are not destroy-ed, the protector drive you from here; may he as fire give you to the fathers, to the gods, who know well your deeds.

6. Pusan knows well all the quarters; may he carry us by the unfierce way; may he, the welfare-granter, not heated, fully brave, not swerving come to us [1].

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* Pitrmedha or the rites for the fathers.

*1. Cremationary rites.

1. Mantra for offering Homa to the household fire after the death of someone.

2-4. Mantras for clothing and putting the dead one on the cart.

5-7. Mantras addressing the dead body.

7. May the moving and all-pervading Pusan protect you; may he protect you in the good path going forward; may Savitr put you there where the sacred ones live and where they have gone.

8. O lord of the world, this (Rajagavi = Bos Grunniens) is the oblation (for you).

9. For wealthy fire, Hail !

10. (O Rajagavi), going with the (dead) man, we purify ourselves removing the sins so that there may not come any other (sin) before the end of the span of the life.

11. O dear (Rajagavi), do not think (that you are killed), for you will go to the world of the fathers by the way of the sky being a goddess, worth chosing by all; covering our both worlds make them full of milk (2).

12. (O dead one), this woman (your wife), chosing the world of her husband, observing all the ancient rules, comes to you; put offspring and wealth here for her.

13. O woman, stand up and come in the world of the living ones, you sleep with this dead one; become the wife of him who holds your hand and is willing to marry you.

14. Taking the gold from the hand of the dead one live here, verily, for prosperity, sacred knowledge, brilliance and vigour; and may we also, having comfort, win all the competing enemies.

15. Taking the bow from the hand of the dead one live here, verily, for prosperity, dominion, vitality and vigour; may we also, having comfort, win all the competing enemies. Taking the gem from the hand of the dead one live here, verily, for prosperity, subjects, nourishing and vigour; may we also, having comfort, win all the competing enemies (3).

8-11. Mantras for the Rajagavi.
12-15. Mantras for the wife of the dead one.

16. O fire, do not destroy this ladle, which is dear to the gods and the performers of the Soma rites; may the immortal gods make us happy by drinking in the ladle.

17. O Cuirass, protect carefully this body from the heat of the fire; enclose it by your thick fat, and marrow; holding this impudent fire, desirous of seeing and consuming it by its (fire's) vigour, do not allow him to go astray.

18. O fire, do not burn this; do not give him pain; do not scatter his skin or body;O fire (Jatavedas), when you burned fairly, convey him (the spirit) to the fathers.

19. O fire (Jatavedas), when you burned him fairly, give the spirit to the fathers; when he obtains the carrying of the breaths (by the fire) then he becomes one under the wish of the gods.

20. May your eye go to the sun, the soul to the wind; go to the heaven, to the earth by your good deeds or go to the waters if there is comfort for you, and live in the plants by the bodies.

21. (This) goat (is your) share; heat that by your austerity; may your flame and light heat that; and what are his suspicious bodies, take him by those to the worlds of the sacred ones.

22. This (dead one) is you (O fire); you are on him (burning in) this (way); you are the seat of him as fire (Vaisvanara); the son gives always the world for the father; O fire (Jatavedas), take him to the worlds of the sacred ones [4].

16-22. Address to the fire while putting the sacrificial vessel, different parts of the slaughtered cow, skin, fire on the dead one and burning that.

ANUVAKA II*

1. Hail for them who are the preservers of his way ! Hail for them who are the protectors of his way ! Hail for them who are all round protectors of him ! Hail for the maker of the same ! Hail for the abuser ! Hail for him who says his fame to the gods ! Hail for him who says his bad deeds to the gods ! Hail for the fire ! Hail for the acting one ! Hail for him whom we are not reading here!

2. (O fire), who steals your fuels being perspirated or who heats his head; from them all, the sinners or the checkers of the heaven, this (dead one) is to be protected.

3. You are born of him; may he be born of you again. Hail for the fire, Vaisvanara and the heavenly world [1].

ANUVAKA III*

1. This Fire is burning with great flames; he sounds all the worlds being born as a bull; he pervaded my(sacrificer) from the near-place of the heaven; he has increased at the place of the waters as a great one.

2. This is your one (body) and that is the second (being burnt); obtain the third, full of light; be increased in the supreme place of the gods where they live together, becoming full of the body and dear to the gods.

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* & 1 to 3. Homa to be performed after the cremation of the corpse sacrificing nine oblations.

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* Ceremonies after the Homa.
1-4. Address to fire for taking the dead body in the heaven.

3. (O fire! the sacrificers) make you famous, wishing by their heart, in the form of the divine bird flying in the heaven, having golden feathers, the envoy of Varuna and a nourishing bird in the seat of Yama.

4. Fly away by the good path leaving the two dogs of Yama, who are born of Sarama and who have four eyes, who are of various colours; and obtain the fathers who live with Yama and who are well-knowers.

5. O king Yama, who are your two dogs, having four eyes, protectors of the ways, famous in men; by those give this (dead one) welfare and grant absence of disease |1|.

6. O envoyes of Yama, moving everywhere around the fetter-ed men, having long noses and being pleased by the breaths of the men, having great power; grant us auspicious breath again for seeing the sun.

7. Soma is purified by some and some worship the ghee, (for these gods and) for those, for whom honey flows; may this (dead one) go th them, verily.

8. May this go to those, verily, who leave their bodies fighting in the battles or who have given thousand Daksinas (sacrificial fees).

9. May this go to them who are not injurable on account of their austerity, who have gone heaven by their austerity and who have performed great austerity.

5-6. Addresses to Yama and his two envoyes, the two four-eyed dogs to take care of the dead one.

7-9. Prayers for the attainment of the good region by the dead one.

10. O friends, stand up, enter and swim the (three pits) having stones and wealth (waters); we leave all the troubles here; and may we pass to the auspicious vigours (2).

11. What is, verily, thousand-streamed, purifying (ray) of the divine Savitr, spread in the mid-region, by which he purified Indra making him trouble-less from the trouble; I purify all limbs of myself by that.

12. May those branches, being purified by the wind of the disposer (sun) make us full with offspring, wealth and brilliance; which are being plucked out by the relative ones of the dead one, desirous of a king (master) from this obtained nation.

13. May we go to the Supreme Light seeing the light above the darkness and the better light of the divine sun.

14. May Dhatr (Disposer) and Savitr (Impeller) purify by the splendour of the fire and light of the sun (3).

ANUVAKA IV*

1. We now blow out that fire by milk and water, which we burnt for cooking you as (cooking) a bull.

2. O fire, make him away, whom you have burnt; may here grow by some water any plant, having little grass and many branches.

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10. Addresses to relatives to take bath in the three pits dug in the north of the cremation and filled with the stones and waters brought in odd number of jars.
11. Mantra for passing through two Palasa sticks planted over the pits.
12. Mantra for plucking out the sticks.
13. Mantra addressing the sun.
14. Mantras for taking bath not seeing each other.

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* Ceremonies after cremation.
1-5. Mantras for blowing out the fire and striking on the burnt bones on the third, fifth or seventh day.

3. O earth, sprinkled by the water: and O earth, sprinkled by the milk: take this to the place of the water where there are the frogs; make this fire blown out well.

4. May the water of the deserts be auspicious for you; may the waters of the wonderful countries be auspicious for you; may the waters of the oceans be auspicious for you; may the waters of the rain be auspicious for you.

5. May the flowing waters be auspicious for your body, may the waters of the wells be auspicious; may the snow fall auspiciously on you; may dew fall auspiciously (1).

6. O fire impel him again for going to the fathers by Hails, who moves still even being burnt; enjoying his rest life there may he obtain his body.

7. Go with the fathers, with Hails, with stored up sacrifices in the highest heaven; which earth you choose to be born, go there; may the god Savitr put you there.

8. Whatever the black bird has harmed you or an ant, snake or jackal etc. has harmed; may that fire and Soma, which entered the Brahmans make you debtless from that all.

9. (O dead one!) stand up, obtain the body, do not leave here any limb or body; which earth you choose, go there; may the god Savitr take you there.

10. This is your one (bone) and that is the second; obtain the third, full of light; be increased in the supreme place of the gods, where they live together, becoming full of the body and dear to the gods.

6-8. Mantras for offering three oblations after throwing the cinders in the south.
9. Mantra to be uttered by the principal wife when taking up the bones.
10. Mantra to be uttered while collecting the bones in a jar.

11. Stand up, go, haste; make your house in the highest heaven; being concordant with Yama and Yami (wife of Yama) ascend this highest heaven.

12. "Having stones and wealth (water)", "Whatever is the purifying (ray) of the god Savitr", "Which is from this obtained nation", "May we, above, the darkness", "May Dhatr purify, you"*1 — (the Mantras beginning with these words should be uttered).

13. You are born of him, may he be born of you again. Hail for the fire, Vaisvanara and the heavenly world*2)24.

ANUVAKA V*

1. May well-known Yama come by pleasant-minded protections, may Yami (wife of Yama) also come accompanied by settled (protections); may they sit on the well-settled Barhi-grass, verily, for vigour, good caste and destruction of the enemies.

2. When you come acting as Yamas (Yama and Yami); may then the men, desirous of divine ones, nourish you well; may you sit know-

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11. Mantra for taking the jar near the branch of Palasa or Sami tree.

12. Mantra for hanging the jar on that branch.

13. Mantra for burning the bone again in the case of Soma-sacrificers.

*1. Last five Mantras of the Anuvaka III of this Prapathaka.

*2. Last Mantra of the Anuvaka II has been repeated here.

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* Offerings to Yama.

1-2. Invitation of Yama and his wife.

ing your places and on that comfortable seat be for our happiness.

3. Press Soma for Yama; sacrifice oblation for Yama; the sacrifice, having fire as envoy, full of ornament, goes to Yama.

4. Sacrifice the oblation, full of ghee for Yama and stand firm; may he, one among the gods, grant us long age for living well.

5. Sacrifice the oblation, full of most (sweet) honey for Yama, the king. This is salutation for the seers, ancestors, born before and makers of the paths [1].

6. Who is wealth-wishing one in this earthly region, he is the one lord of this; for that Yama sing the pleasant-hearing modes, who is a king not to be checked.

7. Sing the pleasant-hearing modes for Yama, who is a king not to be checked, who has made firm the waters, the rivers, the lands, the heaven and the earth.

8. Yama has held the earth; Yama has held all this world; all this exists for Yama whatever breathes being protected by the mind.

9. He, who knows Yama, becomes able to speak like that One Seer (God) who knows all, how (run) the five castes, six seasons, fifteen dates (of a half-month) and the seers [2].

10. By Trikadrukas (three sacrifices named Jyotis, Gaura and Ayu) whatever falls on the six earths (the heaven, the earth, the waters, the plants, the food and the gladness) and the Great One, and what are the verses, Gayatri, Tristup (etc.); all these are kept in Yama.

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3. Offering of Soma. 4. Offering of ghee.

5. Offering of honey. 6-8. Praises of Yama.

9-14. Mantras for taking up the ghee.

11. Yama, the son of the Sun, does not satisfy taking away day-by-day the cow, the horse, the man, the moving one and the five castes.

12. Those men are described before Yama, the king, the son of the Sun, whoever desire the truth and whoever are false-speakers.

13. Those men are described before, and go to you, O king, here (in your place) who salute the gods and who worship the Brahmanas.

14. In which tree of good leaves Yama drinks (Soma) with the gods, there follows our ancient father, the lord of the subjects.

ANUVAKA VI*

1. I sacrifice for the fire this oblation of thousand flows and hundred streams; may this fire hold increasingly in that my father, grandfather and great-grandfather.

2. The drop has fallen on the earth and moves in the heaven this seat (mid-region), that earth on which it fell first and the third seat; I sacrifice the drop in seven quarters respectively.

3. O fire, do not destroy in the highest heaven for the the dead man this ocean (jar) of hundred streams, being served in the world, milking ghee and which is not to be broken.

4. Escape, be separated and go away from here (O you envoys of Yama!) who are old as well as new ones; may Yama grant him this place connected with the days, nights and the waters.

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* Ceremony for raising a tumulus over the relic jar.
1. After putting the bones in the jar, that is covered with the grass, curds and honey.
2-3. Addresses while dropping the curd and the honey.
4. Burning ground is swept in the morning.
5. Yoking of the bulls for ploughing the ground.
6. Furrows to be ploughed from east to west.

5. Savitr has put these bodies in the lap of the earth, the mother; by those may the (bulls), not destroyable ones be yoked (1).

6. May the bulls comfortably carry the plough, may the men comfortably (cause them plough); may the ropes be bound comfortably and may the stick be upraised comfortably; O Sunasiras (Wind and Sun), put comfort in us.

7. O Sunasiras (Wind and Sun), hearing this speech, sprinkle (this ground) by the water which you have gathered in the heaven.

8. O furrow, I salute you; O fortunate one, become beloward so that you may become full of fortune and fruits for us.

9. Savitr has put these bodies in the lap of the earth, the mother; O Aditi, become auspicious by that.

10. O (bulls), who are ones not to be killed, be unyoked; we, going the divine ones, have come across this darkness, we have obtained the light and have reached the heaven (2).

11. The winds blow well, the lightnings fall, the plants go above, the heaven increases; the food becomes born for all the world, when Parjanya (rain) protects the earth by the semen (water).

12. As the five castes have sown household corns for Yama, so I sow the household corn so that we may become many in this world of the living ones.

13. (O Sugars!) be performed as heaps, be put as heaps all round, be put as heaps over, (in this way be put here; the gods are

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5. Yoking of the bulls for ploughing the ground.
6. Furrows to be ploughed from east to west.
7. Furrows to be ploughed from east to west.
8. Mantra for looking at the furrows.
9. Mantra for placing the jar in the middle furrow.
10. Unyoking of the bulls.
11. Mantra for sprinkling water with an Udumbara branch or a pitcher.
12. Mantra for placing the plants in the jar.
13. Mantra for putting sugar.

5. Savitr has put these bodies in the lap of the earth, the mother; by those may the (bulls), not destroyable ones be yoked (1).

6. May the bulls comfortably carry the plough, may the men comfortably (cause them plough); may the ropes be bound comfortably and may the stick be upraised comfortably; O Sunasirau (Wind and Sun), put comfort in us.

7. O Sunasirau (Wind and Sun), hearing this speech, sprinkle (this ground) by the water which you have gathered in the heaven.

8. O furrow, I salute you; O fortunate one, become bellow-ward so that you may become full of fortune and fruits for us.

9. Savitr has put these bodies in the lap of the earth, the mother; O Aditi, become auspicious by that.

10. O (bulls), who are ones not to be killed, be unyoked; we, going the divine ones, have come across this darkness, we have obtained the light and have reached the heaven (2).

11. The winds blow well, the lightnings fall, the plants go above, the heaven increases; the food becomes born for all the world, when Parjanya (rain) protects the earth by the semen (water).

12. As the five castes have sown household corns for Yama, so I sow the household corn so that we may become many in this world of the living ones.

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10. Unyoking of the bulls.
11. Mantra for sprinkling water with an Udumbara branch or a pitcher.
12. Mantra for placing the plants in the jar.
13. Mantra for putting sugar.

your fathers; may Prajapati put you with that god.

14. "Be increased", "Well your" — (these two Mantras should be uttered).

ANUVAKA VII*

1. I make the earth firm for you; may I not be violated putting this world (clod) upon you; may the fathers hold this piller for you; may Yama make place for you.

2. Go to this earth, the mother, having great space, vast and full of good comfort; may this (earth), as a clever young lady protect you in the place of sin being soft as a rug.

3. O earth, make him comfortful; do not check him; become full of good residence for him, become full of good space for his moving; cover this, O earth, as a mother covers her son.

4. O earth, you are comfort-giving one, may thousand measured ones (sugars) depend upon you; may they all become here shelter for him always as honeyful homes.

5. May the various-coloured, green and white corn-foods (fried barley) become cows for him having Tila (Sesamum Indicum) as their calf, milking vigour always and not lashing out (1).

6. This Svadha (food) is being put for you in the house of Yama which is not destroying. O you...(name of the dead one)!

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14. Mantras for putting the sands.

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* Ceremony for raising a tumulus over the relic jar.
1-4. Mantras for putting clods.
5. Mantra for throwing Tila and fried barley.
6. Mantra for putting the butter.

7. I perform this offering of Barhi-grass for the fathers and the gods; I offer the best (Barhi), desirous of knowing the truth in my life-time; (O dead one) become pure being concordant with Yama and Yami.

8. May not the trees check you; may you not, O mother earth, (check him); (O dead one!) go to the fathers in the place of Yama and be increased.

9. May not the trees check you, may not you, O mother earth, (check him); O dead one!) go to the son of Sun and shine in the world of Yama.

10. Ascend on the boat of the Nala-plant (reed); by that Nala obtain the way respectively; you as such, becoming one, who floats on a Nala cross well; cross fairly, cross excellently (2).

11. Savitr has put these bodies in the lap of the earth, the mother; O earth, become auspicious for them.

12. Sacrificer of six (Saddhota): May your eye go to the sun; self, to the wind; go to the heaven and go to the earth by holding the rules (religion); go to the waters, if there is comfort for you and stand in the plants with the bodies.

13. O Death, go by another way, which is your own, other than the way of the gods; I say to you, who have eyes and ears, "Do not kill my offspring and brave ones".

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7. Mantra for spreading the Darbha-grass.

8-9. Mantra for surrounding the place with Palasa-branches.

10. Mantra for placing Nala (reed).

11. Mantra for placing the relic jar on the grass without looking on it.

12. Addresses to the manes.

13. Mantra for wiping the jar with old rag.

14. May wind be auspicious, may the shining sun be auspicious, may the plants be auspicious for you; may the quarters become auspicious for me.

15. I put you in the region of the earth, you are comfortable for that (dead one); the gods are your fathers; may Prajapati put you with that god.

16. (I put you in the region) of the mid-region, of the heaven, of the quarters, on the back of the paradise, on the place of the sun; you are comfortable for that – (dead one); the gods are your fathers; may Prajapati put you with that god (3).

ANUVAKA VIII*

1. May the Caru (food as oblation) with Apupa (particular bread) and ghee take place here, making the earth and the heaven firm above. Whoever are here the share-holders of ghee among the gods, may they serve as makers of seat and way. This is put Svadha (food) for you in the home of Yama, O...(dead one!). (That is) ten-syllabled (Virat-Mantra); protect that, preserve that; I give you that; may not the fathers and the gods injure you in that; may Prajapati put you with that god.

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14. Mantra for sprinkling water after covering the body with an old cloth.

15-16. Mantras for putting on bricks.

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* Ceremony for raising a tumulus over the relic jar.

1-2. Mantras for putting the Caru.

2. May the Caru, full of Apupa, wellecooked, full of milk, full of curd, full of honey take place here, making the earth and the heaven firm above. Whoever are here the share-holders of the well-cooked Caru, the milk, the curd, the honey among the gods, may they serve as makers of seat and way. This is put Svadha (food) for you in the home of Yama, O (dead one!). (That is) hundred-syllabled, thousand-syllabled, ten-thousand-syllabled, undestroyable-syllabled, immovable-syllabled; protect that, preserve that; I give that to you; may not the fathers and the gods injure you in that; may Prajapati put you with that god.(1)

ANUVAKA IX*

1. Whatever fried corns I scatter here, by those I make immortal Svadha (food) for you; may Yama, concordant with the gods, make them desire-milking cows for you here.

2. O Arjuna (-plant), the Brahmanas know you, verily, as the milk of the plants; from the midst of them I take you for covering the carus (foods for oblation).

3. Take the clump of the Durva (-grass), which is my dearest; may that grow abundant in this quarter of the men.

4. Take the clump of the Kasa (-grass) for killing the Raksases, for letting them not be again, who, the sinners, defeated this quarter.

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* Ceremony for raising a tumulus over the relic jar.

1. Mantra for throwing Tila and fried barley.

2-5. Mantras for putting some plants looking at every side.

5. Take the clump of the Darbha (-grass), which is the dear plant of the fathers, so that the root, the joint and the fruit of this may be living (green) (2).

6. "Fulfill the hole", "Those milk-destroyers of this" - (these Mantras should be repeated).

7. May the wind be auspicious; may the shining sun be auspicious for you; may the plants be auspicious for you; may all the quarters be for you.

8. This only (is our sorrow for the dead one); may not any other sorrow other than this come to us; this (absence of sorrow) has been done by Asvins, Mitra and Varuna.

9. May Varana - plant, the divine one, destroy away this (trouble) and (may protect) from the sorrow, poverty or sin and hate.

10. You are a holder, take from us the sins and the hates.

11. O Samī tree, blow out the sins and the hates.

12. O Yava (barley), destroy the sins and the hates.

13. Go to the earth, go to the mid-region, go to the heaven, go to the quarters, go to the paradise, (yea) go to the paradise, go to the quarters, go to the heaven, go to the mid-region, go to the earth, or go to the waters, if there is comfort for you and stand in the plants with the bodies.

14."Full of stones and wealth (waters)", "What, indeed, is the purifying of the god Savitr", "What is from the obtained nation", "May we, above the darkness", "May Dhatr purify" - (these Mantras should be uttered).(2)

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6. Mantras for putting some bricks.
7. Mantras for sprinkling water.
8. Prayers.
9. Mantra for placing the Varana tree.
10. Mantra for placing the clods.
11. Mantra for placing the Samī tree.
12. Mantra for placing the barley.
13. Prayers for taking the dead one in good regions.
14. Initial words of the Mantras for digging holes near the burning ground.

* Last Mantras of the Anuvaka III of this Prapathaka.

ANUVAKA X*

1. (O relative ones!) ascend this life (skin), praising to live up to the old age; try(to ascend) respectively; may Tvastr, of good birth and having good gems make your life long to live well.

2. As the days come in successive order from the preceding; as the seasons go with the seasons, caused (in the succession); as the posteriority does not leave the anteriority; so, O Dhatr (Disposer), cause the lives of these.

3. O fire, mortal one has not done anything cruel for your body; he (acting) as a monkey burns you shiningly again as a cow (covers the womb by) the membrane. May you, O fire, shine taking away our sin, may you shine wealth; may you shine taking away our sin; for the Death, Hail !

4. We touch the bull for our welfare; may you (O bull), like Indra, (as) fire, become leading us across to the gods (1).

5. These living ones, being separated by the dead one, have performed (the ceremonies), invoking of the gods has become suspicious today, now we go eastwardly for the sake of enjoyment and happiness, having long and good life.

6. When we are going, rubbing out the foot-prints of the death and having long and good life; then, O sacrificing ones, be satisfied with offspring and wealth, sinless and purified.

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* Ceremonies to be performed on the tenth day after cremation.

1-2. Addresses to the relatives for sitting on bull-skin.

3. Oblation of ghee.
4. Mantra to be uttered while touching a red bull.
5. Mantras for preceeding to the east.
6. The last man rubs out, with a Sami branch, the foot-prints of those that precede.

7. I put this enclosure for the living ones; may none of us obtain only his half life; may all live a vast life of hundred autumns; we hide the death by this mountain.

8. May these women, unwidowed, good wives, touch their eyes by the collyrious ghee; without tears, without disease, worthy of every attention, may these wives enter the house first.

9. Which is the collyrium, of the Trikakut (peak), born on the Himavat (mountain), by that root of the immortality we destroy the enemies.

10. O plant, as you grow on the earth, so may these also grow by fame, name and brilliance of sacred knowledge.

11. You are goat (Aja), destroy (Aja) our sins and hates.

12. You are barley (Yava), destroy (Yava) our sins and hates (2).

ANUVAKA XI*

1. O fire, may you shine taking away our sin; may you shine wealth; may you shine taking away our sin.

2. We sacrifice by the oblation of good field, good singing and good wealth; may (the fire) shine taking away our sin.

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7. The Adhvaryu priest places a stone on the ground.

8. Mantra for putting collyrium by the women.

9. Mantra for the application of the collyrium, by the leaves of the Kusa-grass.

10. Mantra for throwing the leaves on the bundle of the Kusa-grass.

11. Mantra for eating goat's flesh. 12. Mantra for eating Barley.

---

* Ceremonies to be performed on the tenth day after the cremation.

1-12. Mantras for offering the oblations.

3. When there comes the most auspicious (power) of these relatives and the brave offsprings of ours; then may (the fire) shine taking away our sin.

4. To which powerful fire the brave ones go; may that shine taking away our sin.

5. O fire, may we, who are your praisers, obtain the offsprings; may you shine taking away our sin (1).

6. O fire, having mouth all round, you are the defeating one; may you shine taking away our sin.

7. O fire, having mouth all round, make our enemies to be crossed away as by boat; may you shine taking away our sin.

8. You, as such, for our welfare make us cross the troubles as (one crosses) the ocean by the boat; may you shine taking away our sin.

9. May our sin flow away as the waters flow while going belowward; may(the fire)shine taking away our sin.

10. May our sin flow away as the waters flow from the high place; may (the fire) shine taking away our sin.

11. We have come again to our homes for happiness and delight; may (the fire) shine taking away our sin.

12. Where this prayer is done as an enclosure for living happily; there does not die a cow, man, horse or cattle; may (the fire) shine taking away our sin.

ANUVAKA XII*

1. We have seen the (Rajagavi), living one, being carried for the sake of the dead, acting as young, which has been covered by the blind darkness (of the fear of being slaughtered); we know that

* Releasing of the Rajagavi (cow) which is led with a corpse.

for non-violance having her face to the east and the west.

2. May she think that she is being nourished by me; for she will go to the region of the gods, by the way of the sky, worth chosing by all, covering the both worlds; may she cover our both worlds by milk.

3. We reach with milk to the wealthy fire, full of honey, vigour and food; make us accompanied with wealth and with brilliance for our welfare.

4. Who are alive, who are dead, who are born, who will be born, for their nourishing in this flowing stream of honey (the Rajagavi).

5. (She is) the mother of Rudras, the daughter of Vasus, the sister of Adityas, the centre of the nectar; I say, soonly to the knowing one "Do not kill the sinless cow, which is not to be cut.

6. May she drink water, eat grasses. Om, release (it).

I sprinkle well offspring, life and wealth for you by the Yajus-Mantra.

Om Peace ! Peace ! Peace !

1-3. Rajagavi is either killed or set free; the first has been discussed in the Anuvaka I; the next is dealt with here.

3-4. Mantra for sanctifying the cow.

5-6. Releasing of the cow.

PRAPATHAKA VII

THE TAITTIRIYA ARANYAKA

Prapathaka VII*

(The Taittiriya Upanisad, Siksa-valli)

First Anuvaka (Prayer for Auspices and Peace)

Om Auspicious for us (may) Mitra (be), auspicious (may) Varuna (be); auspicious for us may Aryaman be; auspicious for us (may) Indra (and) Brhaspati (be); auspicious for us (may) wide-strider Visnu (be).

Salutation to Brahman, salutation to you O Vayu; you, indeed, are the perceptible Brahman; I will declare you, indeed, the perceptible Brahman; I will declare (you) settled order (rta), I will declare (you) truth. May That protect me, may That protect the speaker; may (That) protect me, may (That) protect the speaker.

Om Peace Peace Peace (1)

Second Anuvaka (Lesson on Orthoepy)

Om We will explain orthoepy: sound(varna), accent (svara), quantity (matra), force(bala), modulation (sama), combination(santana). Thus has been declared the lesson on orthoepy. (1)

Third Anuvaka (Prayer and mysticism of five combinations).

(May) glory (be) with us two[1]; (may) splendour of sacred knowledge (brahma-varcas)(be) with us two.

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* Prapathaka V according to Commentator Bhatt Bhaskar. He gives all the three Prapathakas VII, VIII & IX in one; hence the numbers of Anuvakas are continuous in his commentory.

1. Teacher and pupil.

Now next, we will explain the mystic meaning (upanisad) of combination (samhita) under five headings : concerning the worlds, concerning the luminaries, concerning knowledge, concerning progeny (and) concerning the self. These are the great combinations, they say.

Now, concerning the worlds: earth is the prior form, heaven, the latter form, space, the conjunction(1), wind the connection; this much concerning the worlds.

Now, concerning the luminaries: fire (is) the prior form, sun, the latter form, water, the conjunction, lightning, the connection. This much concerning the luminaries.

Now, concerning knowledge: teacher (is) the prior form (2), pupil, the latter form, knowledge , the conjunction, instruction, the connection. This much concerning knowledge.

Now, concerning progeny: mother is the prior form, father, the latter form, progeny, the conjunction, procreation, the connection. This much concerning progeny.(3)

Now, concerning the self: lower jaw is the prior form, upper jaw, the latter form, speech, the conjunction, tongue, the connection. This much concerning the self.

Thus these are the great combinations.

He who knows these great combinations thus explained, is conjoined with progeny, cattle, splendour of sacred knowledge (brahma-varcas), eatable food and heavenly world.(4)

Fourth Anuvaka (Prayer)

Who is the bull (pre-eminent) in the vedic chants(chandas), is the all-formed (visvarupa); has sprung up from immortality above the vedic chants; may that Indra cheer me with intelligence; O God, may I be the possessor of immortality.

May my body be able, my tongue sweetest; may I hear abundantly with ears. You are the sheath of Brahman, veiled by intelligence. Protect that which I have heard.

Bringing, increasing(1), making herself long my clothes, cows, food and drink always-(such is the prosperity). Therefore, bring that prosperity to me with wool* (and) with cattle Hail

May students of sacred knowledge(Brahmacharins) come to me from all sides Hail May students of sacred knowledge come to me variously Hail May students of sacred knowledge come to me excellently Hail May students of sacred knowledge be self-controlled Hail May students of sacred knowledge be peaceful Hail (2)

Glorious among men may I become Hail
Best among the wealthy may I become Hail

May I enter you as such Lord Hail You as such enter me O Lord Hail In That (who is) of thousand branches, in you O Lord do I wash myself Hail

As waters go downward; as months into the year; so to me may students of sacred knowledge, O Disposer

---

* wool means here the cattle possessing wool.

(Dhatr), come from all sides Hail.

You are a refuge, shine upon me, come to me.(3)

Fifth Anuvaka (Contemplation of four mystic utterances)

Bhur, Bhuvas, Suvar: verily, these (are) the three utterances (vyahrtis)

Of them, verily, the fourth namely Mahas Mahacamasys discovered.

That (is) Brahman, That is self (Atman) limbs the other deities (are).

Bhur verily, (is) this world; Bhuvas, the mid region; Suvar, the other world (1); Mahas the sun; by the sun, indeed all the worlds are glorified.

Bhur, verily (is) Fire (Agni); Bhuvas, the wind; Suvar, the sun (Aditya); Mahas, the Moon (Chandramas); by Moon, indeed, all the luminaries are glorified.

Bhur, verily, (is) the Rcs; Bhuvas, the Samans; Suvar, the Yajuses (2); Mahas, the Brahman; by Brahman, indeed, all the vedas are glorified.

Bhur, verily, (is) the vital breath(prana); Bhuvas, the out-breath(apana); Suvar, the pervading breath(vyana); Mahas, the food(anna); by food, indeed, all the vital breaths are glorified.

They, verily, these four (are) fourfold; four, four (are) the utterances(vyahrtis).

Who knows these, he knows Brahman; all the gods bring offering to him.(3).

Sixth Anuvaka (Relation of the utterances with Brahman)

This space that is within the heart therein is this Person(Purush), consisting of mind(manomaya), immortal(and) bright.

Within the palate, that which hangs down like a nipple, that is the birthplace of Indra[1], where that hair-end splits dividing[2] the skull.

(As) Bhur he resides in Fire (Agni); (as) Bhuvas in wind(Vayu)(1); (as) Suvar in the Sun; (as) Mahas in Brahman. He obtains self-lordship (svarajys); he obtains the lord of mind. Lord of the voice, lord of the eye, lord of the ear, lord of knowledge- (he becomes and) then becomes this- the Brahman whose body is the space (Akasasarira), whose soul is the truth (satyatma), whose vital breath is delight(Pranarama), whose mind is bliss(Manananda), who is prosperous with peace (and who is) immortal

Thus, O Pracinayogya, worship.

Seventh Anuvaka (Brahman as fivefold)

Earth, mid-region, heaven, quarters, intermediate quarters; Fire(Agni), Wind(Vayu), Sun(Aditya), Moon (Candramas), Stars(Naksatras); waters, plants, trees, space(Akasa) and self (Atman) : this much concerning material existance(adhibhuta).

Now concerning the self(adhyatma): Prana, vyana, Apana, Udana, Samana; eye, ear, mind(manas), speech, touch; skin, flesh, muscle, bone, marrow.

Having ordained this the seer said: 'Five-fold (Pankta), verily, is this all; with the fivefold, indeed, one strengthens the fivefold.'(1)

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1. Indra-Atman
2. (in two parts right and left).

Eighth Anuvaka (Contemplation of Om)

Om is Brahman

Om is this all (world).

Om- verily this is compliance; and (on uttering) 'O recite' they recite. With Om they sing Samans. With'Om Som' they recite the prayers(sastras). With Om the Advaryu(priest) utters the encouraging word (pratigar). With Om the Brahman (priest) impels. With Om (one) ~~m~~ assents the oblation to Fire(Agni-hotra). 'Om' says the Brahmana about to recite 'May I obtain Brahman.' He does obtain the Brahman(1)

Ninth Anuvaka (Study and teaching with all other duties.)

The settled order (rta), as well as study and teaching; the truth, as well as study and teaching; penance, as well as study and teaching; self-control, as well as study and teaching; peace, as well as study and teaching; the (sacrificial) fires, as well as study and teaching; Agnihotra (sacrifice), as well as study and teaching; quests, as well as study and teaching; Aumanity, as well as study and teaching; offspring, as well as study and teaching; begetting, as well as study and teaching; procreation, as well as study and teaching.

'The truth'-(says) Satyavachas, the son of Purusista.

'Study and teaching only'- says Naka, the son of Mudgal, for that is penance, for that is penance.

Tenth Anuvaka. (A ~~m~~edim Meditation).

I am the mover of the tree(worldly illusion); (my) fame like the mountain's peak. I am highly pure like the excellent Immortal in the sun. (I am) shining wealth, (I am) wise, immortal and undecaying. This is Trisanku'S ~~XXX~~ recitation of Vedic Knowledge.(1)

Eleventh Anuvaka(Exhortation ~~xfx~~ after teaching).

Having taught the veda, the teacher exhorts the pupil:

Speak the truth, follow the religion.

Do not swerve from study. Having brought the acceptable wealth to the teahher, do not cut off the

line of progeny. From truth (you) should not swerve. From religion (you) should not swerve. From welfare (you) should not swerve. From Prosperity (you) should not swerve. From study and teaching (you) should not swerve (1). From the duties to the gods and to the fathers (you) should not swerve.

Be one to whom mother is god; be one to whom father is god; be one to whom teacher is god; be one to whom guest is god.

What acts are irreprochable, they should be practised (and) not others.

What are good deeds of ours they should be practised by you (2) (and) not others.

Whatever Brahmanas are superior to us, their refreshment should be done by you with a seat.

With faith (sraddha) should be given (any gift); without faith should not be given. With liberality (sri) should be given(any gift); with modesty should be given, with fear should be given; with sympathy should be given.

Now, if there occurs any doubt concerning an act or a doubt concerning conduct (3), then as the Brahmanas there, who are thoughtful, zealous, devoted, not harsh, desirous of religion- may behave in such matters , so should you behave in such matters.

Now with regard to the accused: as the Brahmanas there, who are thoughtful, zealous, devoted, not harsh, desirous of religion- may behave in such matters, so should you behave in such matters.

This is the direction. This is the advice. This is the mystic doctrine of the Veda. This is the instruction. Thus you should worship. Thus, indeed, (you) should worship this (4).

Twelfth Anuvaka* (Prayer for auspices and peace)

Om Auspicious for us (may) Mitra (be), auspicious (may) Varuna (be), auspicious for us may Aryaman be; auspicious for us (may) Indra (and) Brah Brhaspati (be); auspicious for us (may) wide-strider Vishnu Visnu (be).

Salutation to Brahman, salutation to you O Vayu; you, indeed, are the perceptible Brahman; I declared you, indeed, the perceptible Brahman, I declared (you) settled Order, I declared (you) truth. That protected me, That protected the speaker; That protected me, That protected the speaker.

Om Peace Peace Peace.

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* 1. Identical with the First Anuvaka except for certain changes of tense.

2. Peace chart once more in the Anandasrama edition.

PRAPATHAKA VIII

Prapathaka VIII* [1]

(The Taittiriyopanisad, Brahmananda-Valli)

First Anuvaka (Prayer for good-feeling between teacher and disciple.)(Knowledge of Brahman).

Harih Om May (Brahman) protect us both[2] together. May (He) nourish us both together. May we both show strength together. May the learning of us both be brilliant. May we not hate each other.

Om Peace Peace Peace[3]

Om The knower of the Brahman attains the Supreme.

As to that this has been said: Real, knowledge, Infinite is Brahman; he who knows (That) set down in the cave (of heart) (and) in the highest heaven, obtains all the desires together with the Brahman.

From That, verily, from this Soul the space (akasa) was born; from space, wind (vayu); from wind, fire; from fire, waters; from waters, earth; from earth, plants; from plants, food; from food, man.

He, verily, this man consists of food-essence.

Thus, indeed is his head; this, the right side; this, the left side; this, the self; this the tail, the support.

As to that there is also this verse:

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*1. Sayana gives only two Anuvakas in the whole Prapathaka separating line being the prayer-Mantras. Prayer is given in one Anuvaka by Bhatt Bhaskar and then other Anuvakas; but, according to tradition Sankara combines both First and Second Anuvakas in one. R.L.Mitra also combines in one.

2. both: teacher and disciple.

3. Regular number of the kendikas have not been given in this Prapathaka except in the VIII Anuvaka, but there also in the end that has not been marked.

Second Anuvaka (Food as Brahman)(From food to breath)

From food, verily, creatures are born, whatever (creatures) dwell on earth. Moreover by food, surely, they live; and then again they go to the food in the end. For food is, truly, the eldest of beings, therefore, it is called the medicament of all. All food, verily, they obtain, who worship food as Brahman. For food is, truly, the eldest of beings, therefore it is called the medicament of all. From food are beings born; by food, when born, they grow. It is eaten and it eats beings; thence it is called food.

Then that, verily,-than this one consisting of food-essence,- there is another self within, consisting of breath)Prana), by him this is filled.

He, verily, this one,- is just like man. After his human shape, this one(consisting of breath) is like man. Of him the in-breath (Prana) is itself head; the diffused breath (vyana), the right wing; the out-breath(apana), the left wing; space, the self; earth, the tail, the support.

As to that there is also this verse:

Third Anuvaka (Prana as Brahman)(From Prana to Mana)

The gods breathe with breath(prana), as also men and beasts. For breath, verily, is the life duration of all beings, therefore it is called the life duration of all. The whole life-duration do they obtain, who worship breath as Brahman. For breath, verily, is the life-duration of beings, therefore it is called the life-duration of all.

Of that, of the former, this one, verily, is the self embodied.

Than that, verily,-than this one consisting of breath- there is another self within , consisting of mind(manas); by him this is filled.

He, verily, - this one,- is just like man. After his human shape this one (consisting of mind) is like man. Of him the yajus itself is the head; Rc, the right wing; saman, the left wing; ordinance, the self; the Atharvanas and the Angirases, the tail, the support.

As to that there is also this verse:-

Fourth Anuvaka (Brahman beyond speech and thought) (From mind to knowledge)

Whence words turn back together with the mind without reaching, he who knows that bliss of Brahman fears not at any time.

Of that, of the former, verily, this is the self embodied.

Than that, verily, - than this one consisting of mind,- there is another self within, consisting of knowledge (vijnana), by him this is filled.

He, verily, - this one,- is filled like man. After his human shape this one (consisting of knowledge) is like man. Of him, faith itself is the head; settled order (rta), the right wing; truth, the left wing; contemplation (yoga), the self; might(mahas), the tail, the support.

As to that there is this verse:-

Fifth Anuvaka (Knowledge as Brahman; From knowledge to bliss).

Knowledge accomplishes sacrifice; and also accomplishes deeds; all gods worship knowledge as Brahman, the Eldest. If (one) understands knowledge as Brahman (and) if from That he does not swerve, he, leaving sins in the body, obtains all desires.

Of that, of the former, verily this is the self embodied.

Than that, verily, - than this one consisting of knowledge,- there is another self within, consisting of bliss(ananda); by him this is filled.

He, verily,-this one,- is just like man. After his human shape this one(consisting of bliss) is like man. Of him pleasure (priya) itself is the head; delight (moda), the right wing; great delight (Pra-moda), the left wing; bliss, the self; Brahman, the tail, the support.

As to that there is also this verse:-

Sixth Anuvaka (Brahman) ( )(creation)

Non-existent (asat), verily, he becomes, if he knows Brahman non-existent. If he knows Brahman existent, then (people) know him existent.

Of that, of the former, verily, this is the self embodied.

Now next, the appurtinent questions:-

Does any one, who knows not, go to the yonder world after departure (from this world) ? Or does anyone, who knows, obtain the yonder world after departure (from this world)?

He desired:'let me be many, let me procreate myself.

He performed penance; after performing penance he created all this whatsoever. Having created it, into it, indeed, he entered.

Having entered it he became existent(sat) and you (tyat); defined and undefined; support and non-support; concious and unconcious; truth and false; he became true (real).

Whatever there is here that all they call real.

As to that there is also this verse:-

Seventh Anuvaka (Creation)

This (world) was, verily, non-existent in the beginning, thence, verily, existance was produced. That made its soul itself; therefore it is called the well-done (or self-done).

Verily, what, that is well-done (or self-done), that, verily, is essence (Nasa). For on getting the essence, truly, (one) becomes blissful.

For who i would breathe out (or) who would breathe in, if there were not this bliss in space. For This, certainly, causes bliss. For, when truly, this (Atman) finds fearlessness as a support in this invisible, bodiless, undefined (and) unsupported, then he has reached fearlessness.

When however this (Atman) makes any little difference in this (Brahman), then there is fear for him.

That (Brahman) himself is (the cause of) fear for the knower (of the difference) (who is) not thinker.

As to that there is also this verse:-

Eighth Anuvaka (Supreme Brahman and Bliss).

Through fear of Him the Wind (vayu) blows; through fear the sun (Surya) rises; through fear of Him Fire(Agni) and Indra (and) Death (Mrtyu) as fifth speed.

This is that consideration (Mimamsa) of bliss:-

Let there be a youth, a good youth (Sadw-yuva), studious, most quick, most firm and most g vigorous; let this whole earth be full of wealth for him. That is one human bliss.

Such hundred human blisses (1) are one bliss of the human Gandharvas as well as of one well-versed in the Vedas and not smitten with the desires.

Such hundred blisses of the human Gandharvas are one bliss of the divine Gandharvas as well as of one well-versed in the Vedas and not smitten with the desires.

Such hundred blisses of the divine Gandharvas are one bliss of the fathers of long-enduring world as well as of one, well-versed in the Vedas and not smitten with the desires.

Such hundred blisses of the fathers of the long enduring world are one bliss of the gods, nf born in the divine world(2) as well as of one well-versed in the Vedas and not smitten by the desires.

Such hundred blisses of the gods, born in the divine world are one bliss of the gods, divine by work-who go to gods by their g work, as well as of one well-versed in the Vedas and not smitten by the desires.

Such hundred blisses of the gods, divine by work are one bliss of gods as well as of one well-versed in the Vedas and not smitten by the desires.

Such hundred blisses of the gods are bliss of Indra (3) xxxxxx as well as of one well-versed in the Vedas and not smitten by the desires.

Such hundred blisses of Indra are one bliss of x Brhaspati as well as of one well-versed in the Vedas and not smitten by the desires.

Such hundred blisses of Brhaspati are one bliss of Prajapati as well as of one well-versed in the Vedas and not smitten by the desires.

Such hundred blisses of Prajapati are one bliss of Exx Brahma as well as of one well-versed in the Vedas and not smitten by the desires (4).

He who xxxxxx is in the man and who is in the sun he is one.

He who knowing this, after departing from this world, proceeds
proceeds/on to this self, consisting xfxx of xxxxx food; proceeds on to this self, consisting of breath; proceeds on to this self, consisting of mind; proceeds on to this self, consisting of knowledge; proceeds on to this xx self , consisting of bliss.

As to that there is also this verse:-

Ninth Anuvaka (Brahman beyond speech and mind)

Whence words turn back together with the mind without reaching, he who knows that bliss of Brahman fears not from any side.

Him, certainly, does not torment (the thought), "Why have I not done good and why have I done sin."

He who knows thus, regards these two as Atman.

This is the mystic doctrine (Upanisat).

* May (Brahman) protect, us both together. May (He) nourish us both together. May we both show strength together. May the learning of us both be brilliant. May we not hate each other.

Om Peace Peace Peace

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* Not given in Sankar, Bhatt bhaskara, Hume. Given by Sayana, Sitarama Sastri, B.A., S.C. & M.L.

PRAPATHAKA IX

Prapathaka IX *

(The Taittiriya Upanisad: Bhrgu-Valli)

First Anuvaka (Attainment of the Knower of Brahman)

Harih Om May (Brahman) protect us both together. May (He) nourish us both together. May we both show strength together. May the learning of us both be brilliant. May we not hate each other.

Om Peace Peace Peace

Bhrgu, verily, the son of Varuna went to his father Varuna (and said) "Teach (me) Brahman, Sir "

He said to him: ' Food, breath, eye, ear mind, speech.'

He said again: " Whence, verily, these beings are born; by whom , when born, they live; to whom they go and merge(thereinto); be desirous to know That; That is Brahman."

He (Brgu) performed penance. Having performed penance:-

Second Anuvaka (Food as Brahman)

He understood food is Brahman. For from food, verily, these beings are born; by food, when born, they live; to food they go and merge (thereinto).

Having understood that he went again to (his) father Varuna (and said:) 'Teach (me) Brahman, Sir ' To him (he) said; " By penance desire to know Brahman; Penance is Brahman." He performed penance. Having performed penance:-

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* Sayana considers this Prapathaka as the third Anuvaka of the VIII Prapathaka. Regular number of the kendikas have not been given except in the X Anuvaka.

2. Hume does not give the Prayer-Mantra.

Third Anuvaka (Prana as Brahman)

He understood breath (prana) as Brahman. For from breath, verily, these beings are born; by breath, when born, they live , to breath they go and merge (thereinto).

Having understood that he went again to (his) father Varuna (and said:) ' Teach(me) Brahman, Sir ' To him (he) said: ' By penance desire to know Brahman; penance is Brahman.' He performed penance. Having performed penance:-

---

Fourth Anuvaka (Mind as Brahman)

He understood mind as Brahman; For from mind, verily, these beings are born; by mind, when born, they live, to mind they go and merge (thereinto).

Having understood that he went again to (his) father Varuna (and said:) ' Teach (me) Brahman, Sir ' To him he said: 'By penance desire to know Brahman; penance is Brahman.' He performed the penance. Having performed penance:-

---

Fifth Anuvaka (Knowledge as Brahman)

He understood knowledge as Brahman. For from knowledge, verily, these beings are born, by knowledge, when born, they live; to knowledge they go and merge (thereinto).

Having understood that he went again to (his) father Varuna (and said:) 'Teach (me) Brahman, Sir ' To him he said: ' By penance desire to know Brahman; penance is Brahman.'

He performed penance. Having performed penance:-

Sixth Anuvaka (Bliss as Brahman)

He understood bliss (ananda) as Brahman. For from bliss, verily, these beings are born; by bliss, when born, they live; to bliss they go and merge (thereinto).

This is the knowledge of Bhrgu, the son of Varuna, fixed in the highest heaven.

He who knows this, becomes fixed; becomes possessor of food (and) eater of food; becomes great in progeny, cattle, splendour of sacred knowledge (Brahma-varcas) (and) great in fame.

Seventh Anuvaka (Importance of food)

(One) should not abuse food. That is the duty (vrata).

Breath, verily, is food; body, the eater of food. The body is fixed in breath; Breath is fixed in the body. That is, this food is fixed in the food.

He who knows this good fixed in food, becomes fixed; becomes possessor of food (and) eater of food; becomes great in progeny, cattle, splendour of sacred knowledge (brahma-varcas) (and) great in fame.

Eighth Anuvaka (Importance of food.)

(One) should not despise food. That is the duty.

Waters, verily, are food; light the eater of food. Light is fixed in waters. Waters are fixed in light. That is this food is fixed in food.

He who knows this food fixed in food, becomes fixed; becomes possessor (and) eater of food, becomes great in progeny, cattle, splendour of sacred knowledge(brahma-varcas) (and) great in fame.

Ninth Anuvaka (Importance of food)

(One) should make food much. That is the duty.

The earth, verily, is food; space, the eater of food. Space is fixed in the earth. Thexx earth is fixed in space. That is this food is fixed in food.

He who knows this food fixed in food, becomes fixed, becomes possessor of food (and) eater of food; becomes great in progeny, cattle, splendour of sacred knowledge (brahma-varcas) (and) great in fame.

Tenth Anuvaka (Food and Knowledge of Brahman)

(One should not despise anyone at his dwelling. That is the duty.

Therefore, in any way whatsoever, one should obtain much food.

'I have xxxkxd cooked food for this' they say.

This, verily, is the food cooked primarily; (Hence) primarily food is cooked for him.

This, verily, is the food cooked in the middle; (hence) in the middle food is cooked for him.

This, verily, is the food cooked in the end; (hence) in the end food is cooked for him.(1) He who knows this (he obtains the aforesaid things).

As protection ( ) in speech, as aquisition and protection in the in-breath (prana) and the out-breath(apana), as work in the hands, as motion in the feet, as discharge in the anus: these are the human worships (of Exx Brahman).

Now the divine ones: as satisfaction in the rain, as power in lightning (2), as fame in the cattle, as light in the stars, as procreation, immortality and bliss in the generatixe organ, as all in space.

(One) should worship That as support; (then he) becomes the possessor of the support. (One) should worship That

as greatness; (then he) becomes great. (One) should worship That as mind, (then he) becomes honourable (3). (One) should worship That as salutation; (then) all the desires bow him down. (One) should worship That as Brahman; (then he) becomes realizer of Brahman. (One) should worship That as Brahman's round-place of destruction; (then) around him die envious rivals (and those) who are unloving foes.

He who is in the man and who is in the sun- he is one.(4).

* He who knows this, after departing from this world, proceeding on to this self, consisting of food, proceeding on to this self, consisting of breath; proceeding on to this self, consisting of mind; proceeding on to this self, consisting of knowledge; proceeding on to this self, consisting of bliss; roaming in these worlds according to his desire, and having food according to his desire, lives singing this saman:-

Oh Oh Oh I am food, I am food I am food I am eater of food I am eater of food I am eater of food I am eater of food I am eater of food I am maker of fame (verse) I am maker of fame I am maker of fame I am the first born of the settled order (rta), before the gods and (I am) the navel of immortality. Who gives me, he protects me. I am food, I eat the eaten food. I have conquered all the world. I am light like (that of) sun.

He who knows thus(he obtains the aforesaid things).

This is the mystic doctrine (upanisat).

May May (Brahman) protect us both together, May (He) nourish us both together. May we both show strength together. May the learning of us both be brilliant. May we not hate each other.

PRAPATHAKA X

PRAPATHAKA X*

ANUVAKA I

Harih Om.

May He protect us both together; may he nourish us both together; may we show vigour together; may our learning be brilliant; may we not hate each other.

Om Peace ! Peace ! Peace !

1. Across the water, in the world, at the back of the heaven, greater than the great, entered the lights by shining, in the womb (of the world-creation) Prajapati moves.

2. In whom this all is born and in whom this all vanishes; in whom all the gods live; that is the being and that is what is to be; this all is in that immortal and supreme heaven.

3. By whom has been pervaded the sky, the heaven, the earth, by whom the sun shines by brilliance and splendour; whom the poets see woven in the midst of the sea (world); in that supreme and immortal one are the subjects.

4. From whom the birth of the world has been born, who created by the water (matters) all the beings in the earth; who entered all the plants, men, cattle, moving and immoving creatures;

5. There is nothing better than this, which is better than the good, greater than the great; which is one, unknown, infinite, all, ancient and above the darkness.

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* The Narayana or the Yajniki Upanisad.

6. To that, indeed, they say Rta (Settled Order), truth; that is the best Brahman of the poets; that is the stored up sacrifices; as the navel that nourishes variously all that are born or that are still to be born.

7. That is, verily, the fire; that is the wind, that is the sun, that is also the moon, that is the shining nectar, that is Brahman, that is the waters, that is Prajapati.

8. All the nimesas, Kalas, Kasthas, days and nights (measuring parts of the time) all these were born of the Shining Person; half-months, months, seasons were also made of Him; He milked both the waters, these heaven and the earth and also the mid-region and the heaven.

9. None holds Him above, sidewise or in the middle; none is able to hold Him; hence His name is 'Great Fame'. His form does not stand to be seen; none sees Him by the eye; by the heart, by the thinking, by the mind He is found; who know Him, they become immortal.

10. "Hiranyagarbha, born of the waters" — these eight Mantras (of Prapathaka III, Anuvaka XIII).

11. This God is, verily, in all the quarters; He was born before and even he is in the womb; He is being born; He is to be born; He is the Head of all the limbs; He stands having His face all round. He has eyes all round, mouth all round, hands all round, feet all round; He bends well by hands and falling ones (rules by the religion etc.); He is One producing the heaven and the earth.

12. Learned Vena, the learned Gandharva observing all the worlds and that, where all the worlds rest as in a nest, in which

this all is born and in which this all vanishes; in which this all is woven, which is pervading in the subjects taught that nectar and the three feet (rising, dreaming and sleeping conditions) which are put in the minds; he, who knows that, becomes even the father of his producer (father).

13. That (god) is our brother, father, disposer; He knows all the places, where, in the third sphere, all the gods, drinking the nectar obtained their places (Who know Him) they pervade the heaven and the earth soon, the worlds, the quarter and the paradise; who knows the line of the Rta (Settled Order = God) discriminatingly, he becomes That among the subjects.

14. Prajapati, the first born of the Rta (God) pervading the worlds, pervading the beings, pervading all the great quarters and the sub-quarters obtained the Self by himself.

15. I have obtained the lord of the assembly, the wonderful one, dear to Indra, worth desiring, winning and the intellect.

16. O fire, be shining up destroying my poverty; bring for me cattle and life from all the directions.

17. O fire, do not kill our cow, horse, man and the moving ones; O fire, come forgetting our sins; meet us with prosperity.

18. May we know and meditate the form of the person, having thousand eyes, the great God (Mahadeva); may that Rudra impell us.

19. May we know and meditate the form of the person, the great god (Mahadeva); may that Rudra impell us.

20. May we know and meditate the form of Vakratunda; may that Danti impell us.

21. May we know and meditate the form of the person, having golden feathers; may that Garuda impell us.

22. May we know and meditate the form 'Katyayana, Kanyakumari'; may that 'Durgi' impell us.

23. May we know and meditate the form of Narayana Vasudeva; may that Visnu impell us.

24. May the Durva-grass, the goddess, better than thousands, having hundred roots, the destroyer of the bad dreams destroy our all sin.

25. O earth, trodden by the horse, trodden by the chariot, trodden by Visnu protect us at every step being put on my head (by me).

26. You have been raised up by the Black Boar, having hundred arms; you are the earth, the cow, the holder (of the plants etc.) and the holder of the beings.

27. O earth, destroy my sin and whatever bad deed I have done; may I live hundred autumns, my sins being destroyed by you.

28. O earth, give me nourishing; everything stands firm in you.

29. I invite that prosperity (earth), which has the doors of the perfume, non-injurable, always satisfied, full of dung, the lord of all the beings.

30. May the waters and the plants be good friends to us; may they become bad friends to them, who hate us and whom we hate.

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24. Mantra to be uttered while taking the bath.

25-29. Mantras for sanctifying lumps of earth at the time of taking bath.

30. Mantra to be uttered after going in the water up to the navel.

31. I obtain Varuna, having the gold born (crown); give me entering place being prayed; may Indra, Varuna, Brhaspati, Savitr purify again and again whatever I have eaten of wicked ones, whatever I have taken from the sinful ones, whatever sin has been done by me by mind, speech or work.

32. Salutation to the fire, full of the water, salutation to Indra, salutation to Varuna, salutation to Varuni (the wife of Varuna), salutation to the waters.

33. What is cruel, impure and peaceless of the waters; may that go away.

34. May Varuna take away by his hand whatever sin I have done by eating much, drinking much, taking gifts cruelly; may that I, becoming sinless, without dust, free, free from the fault, ascending the back of the heaven go to the eternal Brahman.

35. Hear this (my prayer) and be gathered O Ganga, O Yamuna, O Sarasvati, O Sutudri with Parusni, Asikni, O Marudvrdha with Vitasta, O Arjikiya with Susoma.

36. Rta (settled order) and truth was born of the shining One after austerity; then the night was born, then the various seas; from the various seas the year, the lord of the all moments was born creating the days and the nights; the disposer made the sun and the moon as before and also the heaven, the earth, the mid-region and the paradise.

31-32. Prayer to the gods of the water after rubbing the body with the sanctified earth.
33. Mantra for purifying the bad water while diving.
34. Mantras for diving.
35. Invitation to the sacred rivers to be gathered.
36. Mantra to be uttered standing in the water for destroying the sins.

37. Whatever is our sin in the earth, in the mid-region and in the places between the heaven and the earth; may the waters and sin-destroying Varuna purify that. This (Varuna) is the protector of the world among the being; this is the worlds of the pious ones; this is the golden world of the death; this is the golden place of the heaven and the earth depending on the paradise; may he sharpen my paradise.

38. The wet (water) is shining; I am the light. The light is shining; I am Brahman. Whoever am I, I am Brahman. I am Brahman, I am. I am I; I sacrifice for me.

39. Performer of improper deeds, one who has split his semen virile, the thief, the killer of the embryo, one who sleeps on the bed of his teacher - (these are the great sinners); Varuna, the lord of the waters is the destroyer of the sins; one becomes released from that sin.

40. (Though you can) cause us, the sinners to weep; but may the seers purify, may Vasus purify, may Varuna purify, may the destroyer of the sins purify.

41. The sea, pervaded all in the beginning creating the beings according to their past deeds; the king of the world (God), the sprinkling and impelling one, delighting one, the great Soma increased himself on the pious, great and non-destroyable peak (of the heart).

42. We press Soma for Fire (Jatavedas); his knowledge burns those, who wish to be our enemies; he makes us across all the difficulties and sins like the crossing of the sea by a boat.

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37. Mantras for diving again uttering three Rcas.
38. Mantra for washing the face afterdiving.
39. Mantra for diving again after washing.
40. Mantra for destroying the unknown sins.
41. Mantra to be uttered repeatedly. after taking the bath.
42-47. Six Mantras for destroying the evils.

43. I obtain the shelter of the goddess Durga, the fire-coloured one, shining by the austerity, brilliant, standing in the fruits of the works; O good-crossing one, salutation to you, who make across.

44. O fire, worth praising, make us across all the difficulties by protections; may the village be vast, much Broad for us; be wealful for our sons and grandsons.

45. O fire, destroyer of the sorrows, you make us across all the sins as one crosses the sea by the boat; O fire, like Atri, become the waking protector of our bodies uttering (protective Mantras) by mind.

46. We sacrifice from the high place of seat for the fire, the winner of the armies, the toleratory one and the fierceful one; that fire, excusing our sins makes us cross all the difficulties and the sins.

47. You are worth worshipping in the sacrifices, you extend the comfort, you sit as donator, sacrificer and one worth praising; make your body pleased (by our oblations); and grant us good fortune all round.

ANUVAKA II

1. Bhuh! Hail for the fire and for the earth! Bhuvah! Hail for the wind and for the mid-region! Suvah! Hail for the sun and for the heaven! Bhuh, Bhuvah, Suvah! Hail for the moon and for the quarters. Salutation for the gods! Svadha (Hail) for the fathers! Bhuh, Bhuvah, Suvah, Om!

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1. Mahavyahrti-Mantras for Homa.

ANUVAKA III

1. Bhuh, the food, Hail for the fire and for the earth! Bhuvah, the food, Hail for the wind and for the mid-region! Suvah, the food, Hail for the sun and for the heaven! Bhuh, Bhuvah, Suvah, the food, Hail for the moon and for the quarters! Salutation to the gods; Svadha (Hail) for the fathers, Bhuh, Bhuvah, Suvah, the food, Om!

ANUVAKA IV

1. Bhuh, Hail for the fire, for the earth and for the great! Bhuvah, Hail for the wind, for the mid-region and for the great! Suvah, Hail for the sun, for the heaven and for the great ! Bhuh, Bhuvah, Suvah, Hail for the moon, for the stars, for the quarters and for the great ! Salutation to the gods; Svadha (Hail) for the fathers! Bhuh, Bhuvah, Suvah, Mahah, Om!

ANUVAKA V

1. O fire, protect us from the sin, Hail! Protect us for knowledge of all, Hail ! O Vibhavasu (having the shining for the wealth), protect the sacrifice, Hail ! O hundred-powered one, protect all !

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1. Mantra for obtaining abundant food.

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1. Mantra for worship.

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1. Mantra for removing the obstacles of knowledge.

ANUVAKA VI

1. Who is the bull of the metres, having all forms, who has entered the metres by the metres, who is the power of the sages; that oldest Indra taught the Upanisad (mystic knowledge) for the (knowing) senses of the seers. Salutation to the gods, Svadha (Hail) for the fathers! Bhuh, Bhuvah, Suvah, Om.

ANUVAKA VII

1. Salutation to Brahman; may holding power be with me; may not be missing; may we become the holder; may you not destroy the hearing of, of that who praises you.

ANUVAKA VIII

1. Rta (settled order) is the austerity; truth is the austerity; peace is the austerity, donation is the austerity; the sacrifice is the austerity; worship Bhuh, Bhuvah, Suvah; this is the austerity.

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1. Mantra to be repeated silently for obtaining the complete acquisition of the Vedanta.

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1. Mantras for not forgetting the learned Vedas.

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1. Austerity for liberation.

ANUVAKA IX

1. As the perfume of a well flowerful tree blows from distance, similarly the perfume of the pious deed blows from distance. As on the hanging sword upon a well (one) thinks "if I go on the sword I shall become in trouble or even fall in the well", similarly one should hate the sin.

ANUVAKA X

1. The Self (Atman), less than an atom, greater than the great has been put in the cave (heart) of this being, by the delight of the disposer one, who is sorrowless, sees that lord, the greatness, which has no desires.

2. Seven breath are born of him; seven rays, fuels and seven tongues (seven flames of the fire), these seven worlds in which the beings move – all these sevenfold ones are established by that soul, put in the cave (heart).

3. All the seas and the mountains are born of him; various formed rivers flow from that; from him came forth all the plants and the elixirs, connected with which this inner soul lives.

4. That Atman (Self) is Brahman among the gods, knowledge (of words) among the poets, the seer among the learned ones (Vipras); buffalo among the animals, falcon among the vultures, cutting instrument among he woods; that (Atman) as Soma wins all purifying (objects) making utterence (of Mantras).

5. One unborn (Atman) pleasantly enjoys the unborn (Nature), having red, white and black forms (Rajas, Sattva and Tamas qualities) and generating many offsprings of the same forms; and the next unborn (Atman) leaves that (Nature) after enjoyment.

6. The swan (is) seated in purity; Vasu (bright one), seated in the mid-region; the Hotr-priest, seated at the altar; the guest, seated in the hourse; (that is) seated in the men, seated in the highest, seated in the settled order (and) seated in the firmament.

7. From whom all have been born, except whom there is no other, who entered all the worlds; that Prajapati, being concordant with progeny, is accompanied with three lights (worlds) having sixteen (Kalas).

8. We invoke the good disposer, impelling one and observer of the men; he gives us plenty of wealth.

9. O god Savitr, grant us today fortune with progeny and destroy the effect of bad dreams.

10. O god Savitr, destroy all the sins; what is auspicious, bring that for me.

11. May the winds be honeyful for us, who wish the settled order; may the rivers pour honey; may the plants be honeyful.

12. May honey be for us at night and dawn; may the earthly world be honeyful; may the heaven, our father, be honeyful.

13. May the vegetable be honeyful for us; may the sun be honeyful; may the cows be honeyful.

14. (The sacrificers) sprinkled ghee (on the fire); ghee is the cause of this; this depends upon ghee, ghee is its home; O bull (fire), invoke according to our oblations, please and carry the offering (to the gods).

15. The sweet wave (sun) has risen from the sea (God); with the rays he obtains the nectar; what is the mysterious name of the ghee that is the tongue of the gods and navel of the nectar.

16. May we declare about the name of ghee and in this sacrifice may we hold that also by the salutations; may Brahma hear nearly being praised; four-horned white one (Om, having a, u, m and the sound) has omitted (taught) this (knowledge).

17. Four are his horns, three are the feet, two are the heads and seven are the hands; the bull, bound thricely, roar; the mighty god has entered the mortals.

18. The gods discovered that ghee laid down in the cow in triple shape (milk, curd and ghee), concealed by Panis (demons); Indra produced one shape, the sun another; from Vena they formed the third by their own power.

19. May that god join us with the auspicious memory, who is more than all, Rudra, the great seer, who was first and before the gods and who saw Hiranyagarbha while being born.

20. Than whom there is none better or worse, less or greater, who stands firm in heaven like tree; by that person this all is full.

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17. The numbers have been explained in three ways identifying the bull with the sacrifice, the sun and the inspired word as follows :-

The sacrifice	The sun	The inspired word
Four - Vedas	Four - quarters	Four - Nama, Akhyata, Upasarga, Nipata
Three - Savanas	Three - Vedas	Three - tenses
Two - Brahmodan and Pravargya	Two - day and night	Two - Subanta & Tinanta
Seven - metres	Seven - rays	Three bindings - at heart, throat and head.
Three bindings - Mantra, Brahmana & Kalpa.	Three bindings - fire, lightning and sun.	

21. Neither by deed, nor by offspring nor by wealth, but by renunciation one obtains the nectar, which is shining, laid down in the cave above the heaven, where the sages enter.

22. By the deciding knowledge of the Vedants and Vijnana (great knowledge), by joining Samnyasa (fourth stage of life, asceticism) whose hearts become pure, those sages, in the world of Brahman, in the last time become liberated by immortality.

23. Which is this little sinless lotus, being the good home, in the middle of the Pura (body), in that little one there is also ether, sorrowless; in the midst of that which lives, that is to be worshipped.

24. Which accent (Om) has been spoken in the beginning of the Veda and which is firm in the end of the Veda, then that (Om), being mingled in the Nature, who is greater, he is the great lord (Mahesvara).

ANUVAKA XI

1. (All beings are dependant) upon the god having hundred heads, all over eyes, producer of all propitiation, all, Narayana, immortal and great lord.

2. Purusa (Person) is all this; all beings are dependant upon him, who is better than all, eternal, all, Narayana and Hari.

3. (All beings are dependant) upon the lord of all, Atman, lord, eternal, auspicious, non-movable, Narayana, great knowledge, Atman of all, having great home (Parayana).

4. Narayana is great Brahman; Narayana is great essence; Narayana is great light, Narayana is great Atman.

5. Whatever world is seen or heard, Narayana stands pervading that all inwardly and outwardly.

6. (Worship that) infinite, non-decreasing, poet, (living) in the middle of the sea, producing all propitiation, like the sheath of the lotus, the heart having its mouth belowward.

7. Which stands below the gland of the throat, above the navel, crossing the distance of twelve fingers, that should be known as the heart, the great home of the all (world).

8. Which hangs by the nerves like the unblown lotus; in the middle of that there is a minute hole; in that everything has been established.

9. In the middle of that is that great fire, having all rays, all round mouth, the first eater, the distributer of the food.

10. That heats his own body from the foot to the head; in the middle of that there is the flame of the fire, like an atom and having its face above.

11. That is shining like the line of the lightning among the blue clouds, that is least like the tail of the Nivara corn, yellow, shining and the simile for an atom.

12. In the middle of that flame the God resides; He is Brahma, He is Siva, He is Indra, He is Aksara (non-destroyable) the Great Self-King.

ANUVAKA XII

1. Salutation to Rta (settled order), truth, great Brahma, Purusa, yellow and black, having semen above, having irregular eye and having all forms.

ANUVAKA XIII

1. That (God) is, verily, this sun, heating this orb; in that there are those Rces, that is the world of the Rces; and what are the rays shining in this orb, those are the Samans; that is the world of the Samans; and which is the Person in the ray of the orb that is the Yajus-Mantra, that is the orb of the Yajuses; that is the world of the Yajuses; that is this three knowledge shining there, who is this golden Person shining in the middle of the sun.

ANUVAKA XIV

1. The sun is, verily, the brilliance, vigour, power, fame, eye, ear, soul, mind, anger, thinking, death, truth, friend, wind, ether, breath, protector of the world, Ka (Prajapati), Kim (everything), Kam (comfort), true, food, life, immortal, living being, all, most comfortable, self-born, Prajapati. The year is that sun. Who is this Person, that is the lord of the beings.

2. He obtains the company and the common world to Brahman and also obtains the company, equal lordship and the common world to these gods.

3. This is the Upanisat (mystic knowledge).

ANUVAKA XV

1. The shining sun, Aditya, Om ! For that Aditya one performs worship, audterity, truth, he sprinkles honey. That is Brahman, that the water (rain) and the water (of ocean etc.), that is the light, elixir, nectar, Brahman, Bhuh, Bhuvah, Suvah, Om.

ANUVAKA XVI

1. All is Rudra; may salutation be to that Rudra; Rudra is Purusa (Person) the mighty being; salutation, salutation (to him); whatever is all, matter, world, wonderful, various born, to be born; that all is this Rudra; may salutation be to that Rudra.

ANUVAKA XVII

1. We speak most wealful speeches to good, good-hearted mostly sprinkling; vigorous and heartful Rudra; all this is Rudra; may salutation be to that Rudra.

ANUVAKA XVIII

1. Salutation to (Rudra), gold-armed one, lord of the gold, husband of Ambika, husband of Uma; salutation, salutation.

ANUVAKA XIX

1. Whose Agnihotra-havani (sacrificial instrument of wood) is made of Vikankata tree, his oblations are firm; they become firm for him, for making him firm.

ANUVAKA XX

1. "Make strength" - these five (Mantras of T.S. 1.2.14 should be uttered).

ANUVAKA XXI

1. Aditi is the gods, Gandharvas, men, fathers, Asuras, mother of these beings, Medini (earth, consisting of the fat), great earth, Savitri, Gayatri, Jagati, vast earth, many, all, material, most comfortable, body; that is the true and the immortal — such says Vasistha.

ANUVAKA XXII

1. The waters are, verily, all this; the waters are all the beings; the waters are the breaths; the waters are the animals; the waters are the food; the waters are the nectar, the waters are the Samrat , Virat and Svarat; the waters are the metres; the waters are the Yajuses, the waters are the truth; the waters are all the gods; the waters are Bhuh, Bhuvah, Suvah, Om !

ANUVAKA XXIII

1. May the waters purify the earth, may the purified earth purify me; may Brahmanaspati purify; may purified Brahma purify me; may the waters purify that all, whatever left food or the non-eatable food (I have eaten) or whatever misdeed has been done by me and whatever gift (I have taken) from the wicked ones.

ANUVAKA XXIV

1. May the fire, the anger and the lord of the anger protect me from the sins of the anger; may the day destroy that sin which I have done in the day by mind, speech, hands, feet and generating organ, and whatever sin is in me; this I sacrifice myself in the seat of immortality, in the truth, in the light, Hail!

ANUVAKA XXV

1. May the sun, the anger and the lord of the anger protect me from the sins of the anger; may the night destroy that sin, which I have done in the night by mind, speech, hands, feet and generating organ, and whatever sin is in me; this I sacrifice myself in the seat of the immortality, in the sun and in the light; Hail !

ANUVAKA XXVI

1. May Gayatri, the boon-giving goddess, the mother of the metres come to me, the immortal one like Brahman; may that speak then Brahman (sacred knowledge) to us; you are the brightness, you are the tolerable one, you are the power, you are the shining, you are the nature of the places of the gods, you are all, you are all, all life, winner, Om, I invoke Gayatri.

ANUVAKA XXVII

1. Om Bhuh, Om Bhuvah, Om Suvah, Om Mahah, Om Janah, Om austerity, Om truth; Om may we meditate that ray worth choosing

of the impelling god (Savitr); which may impell my wisdoms, Om, the waters, the light, the elixir, the nectar, Brahman, Bhuh, Bhuvah, Suvah, Om !

ANUVAKA XXVIII

1. Om Bhuh, Bhuvah, Suvah, Mahah, Janah, austerity, truth, that is Brahman, that is the waters, the waters, the light, the elixir, the nectar, Brahman, Bhuh, Bhuvah, Suvah, Om.

ANUVAKA XXIX

1. Om, that is Brahman ! Om, that is wind ! Om, that is Atman, Om, that is all ! Om, that is the Pura (body), salutation !

ANUVAKA XXX

1. Go as a goddess (O Gayatri) at the supreme peak, at the head of the mountain comfortably being assented by the Brahmanas.

ANUVAKA XXXI

1. Om, you move in the beings, in the cave (heart), in all the forms; you are the sacrifice, you are Visnu, you are Vasat-making, you are Rudra, you are Brahma, you are Prajapati.

ANUVAKA XXXII

1. You are the bed of the nectar*1.

ANUVAKA XXXIII

1. I sacrifice nectar sitting in the Prana - breath; Hail for the Prana! I sacrifice nectar sitting in the Apana-breath; Hail for the Apana ! I sacrifice nectar sitting in the Vijana-breath; Hail for the Vyana! I sacrifice nectar sitting in the Udana-breath; Hail for the Udana ! I sacrifice nectar sitting in the Samana-breath; Hail for the Samana ! My soul is in Brahman for immortality*2.

ANUVAKA XXXIV

1. I sacrifice nectar sitting in the Prana-breath; enter me being auspicious for not heating; Hail for the Prana. I sacrifice nectar sitting in the Apana-breath; enter me being auspicious for not heating; Hail for the Apana ! I sacrifice nectar sitting in the Vyana-breath; enter me being auspicious for not heating; Hail for the Apana. I sacrifice nectar sitting in the Udana-breath; enter me being auspicious for not heating; Hail for the Udana! I sacrifice nectar sitting in the Samana-breath, enter me being auspicious for not heating; Hail for the Samana! My soul is in Brahman for immortality*1.

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*1. Mantra for tasting water before taking the meal.

*1. Mantra for offspring five mouthfuls to the five Pranas before taking the meal.

*1. Optional Mantra for the above.

ANUVAKA XXXV

1. You are the cover of the nectar*1.

ANUVAKA XXXVI

1. The nectar has been sacrificed sitting in the faith, in the Prana-breath; increase the Prana by the food; the nectar has been sacrificed sitting in the Apana; increase the Apana by the food. The nectarhas been sacrificed sitting in the Nyana; increase the Vyana by the food. The nectar has been sacrificed sitting in the Udana; increase the Udana by the food. The nectar has been sacrificed sitting in the Samana; increase the Samana by the food. My soul is in the Brahman for immortality.

ANUVAKA XXXVII

1. You are the gland of the breaths, as trouble-destroying Rudra enter me.*

ANUVAKA XXXVIII

1. The Purusa (Person) is of the length of the thumb; that is put in the thumb (the little place of the heart); may that eater of all, the lord of all the world, the pervading one become pleased.

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*1. Mantra for drinking the water after finishing the meal.

* Mantra for rubbing the chest after the meal.

ANUVAKA XXXIX

1. May the intellect, the goddess come to us being pleased; pervading all, auspicious and pleasant minded. May we having dood sons, being accompanied with you (intellect), though speaking the bad words (not of Vedas) proclaim the great (Brahma), being praised in the assemblies.

2. O goddess, one becomes the seer being accompanied with you; one becomes Brahman and also full of prosperity being accompanied with you; one obtains the wonderful wealth; O Intellect, be accompanied with me taking wealth.

ANUVAKA XL

1. May Indra grant us intellect, may the goddess Sarasvati grant us intellect; may Asvinas, both gods, having the garland of the lotus-flowers grant us intellect.

ANUVAKA XLI

1. May that good-perfuming intellect be accompanied with me, which is in the Apsarases as intellect, in the Gandharvas as the mind, which is the divine intellect and which is the manly intellect.

ANUVAKA XLII *

1. May that intellect be accompanied with me which is good-perfuming, all-formed, gold-coloured, moving, obtainable, full

* Five Mantras addressed to the five faces of Mahesvara. (From Anuvaka XLIII to XLVII).

of vigour, pleasing with the milk and of good appearance.

ANUVAKA XLIII

1. I obtain the new-born one; salutation to the new-born one; do not make me for taking birth again and again, but make me to cross the birth; salutation to the source of the world.

ANUVAKA XLIV

1. Hail for Vamadeva, salutation for the oldest, salutation for the best, salutation for Rudra, salutation for Kala (time); salutation for Kalavikarana; salutation to Balavikarana, salutation to Balapramathana (power-violating one), salutation to Sarvabhutadamana (one who perishes all the beings); salutation to Manonmana (mind-raising one).

ANUVAKA XLV

1. O Rudra, may salutation be to your all forms, what are not cruel, what are cruel, what are most cruel; O Sarva (Rudra) salutation to you from all round.

ANUVAKA XLVI

1. May we know and meditate the form of Purusa, Mahadeva; may that Rudra impell us.

ANUVAKA XLVII

1. May that Sadasiva (Rudra) be auspicious to us, who is the master of all the learnings, the lord of all the beings, Brahman, the great lord, of Brahman, Brahma.

ANUVAKA XLVIII*

1. May Brahman come to me, may the honey come to me, may Brahman, verily, the honey come to me. O Soma, what are your offsprings, I am one child among those; O destroyer of the bad dreams, destroy (the trouble); O Soma, what are your breaths I sacrifice them.

2. One should give this Trisuparna-Mantra to the Brahmana even being not asked; these destroy the sin of the killing of a Brahmana; Brahmanas, who read the Trisuparna Mantra, they obtain Soma and purify the line of thousand (Brahmanas eating together)Om.

ANUVAKA XLIX

1.Brahman (is obtained) by the intellect; the honey, by the intellect; Brahman, verily, the honey, by the intellect. O god Savitr, impell today for us prosperity with offspring; destroy away the effect of the bad dream. O god Savitr, destroy all the sins away; bring that to me, which is auspicious. May the wind be

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* The series of three Mantras, named Trisuparna, to overcome the sins of killing Brahmanas, etc. (From the Anuvaka XLVIII to L).

honeyful for us, who wish the settled order, may the rivers flow being honeyful for us; may the plants be honeyful for us; may the honey be for us at the night and at the dawn; may the earthly region be honeyful to us; may the heaven, our father be honeyful for us; may the vegetable be full of honey for us; may the sun be full of honey, may the cows be honeyful for us.

2. They who give this Trisuparna Mantra to Brahmana, being not asked for that, they destroy the sin of the killing of the embryo, Brahmanas, who read the Trisuparna Mantra, they obtain Soma and purify the line of thousand (Brahmanas eating together),Om.

ANUVAKA L

1. Brahman is full of sacrifice; the honey is full of the sacrifice; Brahman, verily, the honey is full of the sacrifice. That Atman (Self) is Brahman among the gods, knowledge of word among the poets, the seer among the learned ones, buffalo among the animals, falcon among the vultures, cutting instrument among the woods; that (Atman) as Soma wins all purifying (objects) making utterence (of the Mantras). That (is) the swan seated in purity, the bright one seated in the mid-region, the Hotr-priest seated at the altar, the guest seated in the house, seated among men, seated in the highest, seated in the settled order, seated in the firmament, born of the waters, born of the cows, born of the settled order, born of the mountain, the great settled order.

2. They, who give this Trisuparna Mantra to Brahmana, they destroy the sin of killing the brave (son). Brahmanas, who read the Trisuparna Mantra, they obtain Soma and purify the line of thousand (Brahmanas eating together) Om.

ANUVAKA LI*

1. May my Prana, Apana, Vyana, Udana and Samana breaths be purified, may I become the light, dustless and sinless; Hail !

ANUVAKA LII

1. May my speech, mind, eye, ear, tongue, nose, semen, wisdom, purpose and will be purified; may I become the light, dustless and sinless; Hail !

ANUVAKA LIII

1. May my head, hand, foot, side, back, thigh, generating organ, urine-organ and the anus be purified; may I become the light, dustless and sinless; Hail !

ANUVAKA LIV

1. May my skin, leather, flesh, blood, feet, marrow, sinew and bone be purified; may I become the light, dustless and sinless; Hail !

ANUVAKA LV

1. May my word, touch, form, taste and perfume be purified; may I become the light, dustless and sinless; Hail !

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* Mantras for making a homa of eleven oblations for purification. (From LI to LXI).

ANUVAKA LVI

1. May my earth, water, light, wind and ether be purified; may I become the light, dustless and sinless; Hail !

ANUVAKA LVII

1. May my sheaths of food, breath, mind, knowledge and bliss be purified; may I become the light, dustless and sinless; Hail !

ANUVAKA LVIII

1. For the pervading one Hail !

ANUVAKA LIX

1. For the desirous of doing Hail !

ANUVAKA LX

1. O Purusa (Person), stand up, stand up; O green, red, yellow eyed (Purusa), give, give (purification) as the giver; may (all) be purified; may I become the light, dustless and sinless; Hail !

ANUVAKA LXI

Om ! Hail ! This.

ANUVAKA LXII

1. The truth is the supreme, the supreme is the truth; by the truth they do not fall from the heavenly world at any time; the truth is related to the sages, therefore, they enjoy in the truth.

2. The austerity: there is no better austerity than the fast; which is the great austerity, that is not worth tolerating, that is non-injurable; therefore, they enjoy in the austerity.

3. The self-restraint: therefore, the Brahmacarins (the students of the sacred knowledge), as a rule enjoy in the self-restraint.

4. The peace: therefore, the seers enjoy in the peace in the forest.

5. All the beings praise the giving; there is nothing more difficult than the giving; therefore, they enjoy in the giving.

6. The religion: by the religion all this has been held; there is nothing more difficult than the religion; therefore, they enjoy in the religion.

7. Many people (believe in) generating; therefore, they are born in plenty; therefore, many people enjoy in the generating.

8. One says the fire (to be great); therefore, the fires should be heaped.

9. One says the Agnihotra (to be great); therefore, they enjoy in the Agnihotra.

10. The sacrifice: because the gods went to the heavens by the sacrifices, therefore, they enjoy in the sacrifices.

11. The learned ones (believe in) the praise by the mind; therefore, the learned ones enjoy in the praise by the mind.

12. Brahma (believes in) the renunciation; Brahma is the supreme, the supreme is Brahma; Brahma finalized all the lower austerities in the renunciation.

13. He, who knows thus, this is the Upanisat (mystic knowledge for him).

ANUVAKA LXIII

1. Aruni, the son of Prajapati and Suparna, went to his father Prajapati asking what that prosperous one says to be the supreme. He (Prajapati) said this to him:-

2. The wind blows by the truth; by the truth the sun shines in the heaven; the truth is the firm-standing of the speech, everything is established in the truth; therefore, they say the truth to be the supreme.

3. By the austerity the gods obtained their position of the gods; by the austerity, by the austerity we destroy our enemies; everything is established in the austerity; therefore, they say the austerity to be supreme.

4. By the self-restraint the self-restraining ones destroy their sins; by the self-restraint the Brahmacarins (students of the sacred knowledge)went to the heaven; the self-restraint is non-injurable among the men; everything is established in the self-restraint, therefore, they say the self-restraint to be the supreme.

5. By the peace the peaceful ones conduct the propitiation; the seers obtained the heaven by the peace; the peace is not to be injured among the men; everything is established in the peace; therefore, they say the peace to be the supreme.

6. The giving is the best Daksina (sacrificial fee); in the world all the people depend upon the giver; by the giving they destroyed the enemies; by the giving they haters become friends; everything is established in the giving; therefore, they say the giving to be the supreme.

7. The religion is the firm-standing of all the world, the subjects go to the religious one; by the religion he destroys the sins; everything is established in the religion; therefore, they say the religion to be the supreme.

8. The generating is the firm-standing in the world; one spreading the line of the progeny well, becomes debtless among the fathers; that is the debtlessness of that; therefore, they say the generating to be the supreme.

9. The fires are, verily, the three knowledges and the Devayana way (leading to the gods); the household fire is the Rc, earth and Rathantara Saman; the Anvaharyapacana fire is the Yajus, the mid-region and Vamadevya Saman; the Ahavaniya fire is the Saman and the heavenly world and the Brhat Saman; therefore, they say the fire to be the supreme.

10. The Agnihotra-sacrifice of the morning and the evening is the price of the house; well sacrificing and the well offering is the beginning of the sacrificial powers and the light of the heavenly world; therefore, they say the Agnihotra to be the supreme.

11. The sacrifice: by the sacrifice the gods went to the heaven; by the sacrifice they destroyed the Asuras; by the sacrifice the haters become the friends; everything is established in the sacrifice; therefore, they say the sacrifice to be supreme.

12. The praise by the mind is pure and related to Prajapati; by the praise of the mind one sees the good in his mind; the sages created the beings related to the mind; everything is established in the mind; therefore, they say the mind to be the supreme.

13. The thinkers say Brahma as (to be) the renunciation.

14. Brahma is all, most comfortful, self-born, Prajapati and the year.

15. The year is that sun; who is this Purusa (Person) in the sun, that is Paramesthi Brahma, Atman (Self).

16. By what rays the sun shines, by those Parjanya rains; by Parjanya the plants and the vegetables are born; by the plants and the vegetables comes the food, by the food come the breaths, by the breaths the vigour comes, by the vigour comes the austerity, by the austerity comes the faith; by the faith comes the intellect, by the intellect comes the thinking, by the thinking comes the mind, by the mind comes the peace, by the peace comes the heart, by the heart comes the memory, by the memory comes knowledge, by knowledge one knows the self; therefore, by giving the food one gives all these; by the food come the breaths of the beings, by the breaths comes the mind, by the mind comes knowledge and by knowledge comes the bliss, Brahman, the cause of the world.

17. That, verily, this Purusa (Person) is fivefold (made of five matters), of five selves, by whom all this earth, mid-region, heaven, quarters and sub-quarters have been pervaded; he is, verily, all this world; he is the born one and he is to be born; he is known by the desire of knowing, he is born of the settled order, most wealthy, the faith, the truth, mighty and above the darkness.

18. O learned one ! knowing that as such, do not go to the death.

19. Therefore, the renunciation has been called the supreme among the austerities.

20. O Brahman, you are the impeller of the brightness; you are the joiner in the breath; you are the creator of the world; you are the giver of the brilliance; you are the giver of the shining to the sun; you are the giver of the shining to the moon; you have been taken in the ladle (for the sacrifice); I (meditate) you for the might.

21. By Om one should meditate.

22. He, who knows thus, obtains the greatness of Brahman; therefore, there is the greatness of Brahman.

ANUVAKA LXIX

1. Of his sacrifice, who knows thus, Atman is the sacrificer, the faith is the wife, the body is the fuel, the chest is the altar, the little hairs of the body are Barhi-grass, the Veda is the flame, hearti is the stake, the desire is the ghee, the anger is the animal, the austerity is the fire, peace-making is the Daksina (sacrificial fee), the speech is the Hotr-priest, the breath is the Udgatr-priest; the eye is the Adhvaryu-priest, the mind is the Brahma-priest, the ear is the Agnidhra-priest.

2. Holding-time without the meal is the consecration; whath he eats that is the oblation; what he drinks that is his Soma-drinking; what he enjoys that is the Upasada; whatever he moves,

sits or stands, that is the Pravargya; what is the face that is the Ahavaniya fire; what is the Uttering that is the offering; what is his knowledge that is his sacrificing; whatever he eats at the evening and the morning, that is the fuel, what are the morning, the moon and the evening they are that Savanas (pressings of Soma).

3. What are the days and the nights, they are the Darsa and the Purnamasa sacrifices; what are the half-months and the months, they are the Caturmasyas, what are the seasons they are the Pasubandhas, what are the years and the cycles of the years, the groups of the days they are the Sarva-Vedas; verily, this is the Satra (session of the sacrifice, what is the death that the Avabhrtha (the bathing after the sacrifice).

4. This is his Agnihotra-Satra (session of that sacrifice) up to his old age and the death. He, who knowing thus, dies in the Uttarayana (the period of the Sun's progress to the north), goes to the accompanying of the sun after going to the greatness of the gods. And he, who dies in the Daksinayana (the period of the sun's progress to the south), goes to accompanying of the moon after going to the greatness of the fathers. The learned Brahmana wins these greatnesses of the sun and the moon, hence he obtains the greatness of Brahman, (yea) hence the greatness of Brahman. This is the Upanisat(mystic knowledge).

May that protect us both together, may that nourish us both together; may we show vigour together; may our learning be brilliant; may we not hate each other.

Om Peace ! Peace ! Peace !

Harih Om.

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THE CRITICAL STUDY OF THE TAITTIRIYA ARANYAKA AND AN ENGLISH TRANSLATION OF THE TEXT

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CHAPTER V

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CONCLUSION.

Now we have to discuss the Kāṇḍānukrama, the Kalpa Sūtras and the Taittirīya Prātiśākhya. The Kāṇḍānukrama is of the Ātreyī Śākhā of the Black Yajurveda. The text of the Aranyaka is found discussed in that work along with the Samhitā and the Brāhmaṇa. There are five Kalpasutras connected with the Taittirīya Śākhā of the Vedas. These are:-

1. The Baudhāyana Śrautasutra
2. The Apastamba Śrautasūtra
3. The Hiraṇyakeśī or Satyāṣāḍha Śrautasūtra
4. The Bhāradvāja Śrautasūtra
5. The Mānava Śrautasūtra

Among these the Baudhāyana and the Āpastamba schools have the complete texts and they are more concordant with the texts of the Taittirīya Śākhā than the other Sūtras. The Baudhayana Srautasutra is the oldest one. The Sutras have dealt with the text of the Aranyaka. The Sutras do not make any difference between the Samhita, Brahmana or the Aranyaka. They only mention Mantra and Brahmana, may they be of the Samhita, of the Brahmana or of the Aranyaka.

The Pada Pāṭha of the Saṃhitā is only found. There is no Pada Pāṭha for the Brāhmaṇa or the Āraṇyaka. The Prātiśākhya also does not deal with these texts.

Now there remains one thing to be mentioned. There occur many quotations from the earlier Vedas and the Brāhmaṇas. These quotations are changed a little at some times. The quotations have been mainly given from the RgVeda, the Taittiriya Saṁhitā and the Taittirīya Brāhmaṇa.

There are many passages in this Āraṇyaka which appear at the first time and which have been variously quoted in the later works.

Now let us conclude with the Propitiation:-

Śanno Mitraḥ Śam Varuṇaḥ,
Śanno Bhavatu Aryamā;
Śanna Indro Bṛhaspatiḥ,
Śanno Viṣṇururukramaḥ.

Om Śāntiḥ ! Śāntiḥ ! Śāntiḥ !